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MEMORIAL TO KATE M. CORBETT

Miss Kate M. Corbett, Missionary to India for Twenty-seven years, passed into Eternal life, September 26, 1913 in Gurdaspur where she spent much of her missionary life and was buried in the Christian cemetery at that place.

KATE M. CORBETT

HER LIFE AS A MISSIONARY

BY MARY J. CAMPBELL, PATHANKOT, INDIA.

THERE WAS stir and subdued excitement in the Zafarwal Mission bungalow one bright day in November twenty-seven years ago.

The little band of missionaries, which included the Martin family and the Little Miss Sahiba who had not yet been in the country full two years and to whom old India still stood as a puzzle and great wonder, had been out in camp since the first of October, but the glad news that three of the new party who had just arrived from the home-land were coming to Zafarwal had brought them in hastily and now they were busy getting the dusty bungalow into some semblance of order for the visitors. Many times during the afternoon they turned their gaze toward the road that led past the town to see if the visitors were coming. At last there was a sound of wheels, a cloud of dust, and a two-wheeled cart drove into the front yard and soon Dr. and Mrs. Barr, the returning missionaries, and Miss Corbett, the new missionary, were alighting, dusty and weary from a 26 mile drive out from Sialkot. The meeting was full of joy to all, especially to the Little Miss Sahiba who was so glad to have a companion all her own —Miss Corbett had been appointed to Zafarwal even before her arrival. The two young missionaries were not long in getting acquainted, even though they had never met before; one had come from the banks of the Mississippi in

Illinois and the other from the sweet scent of pine forest in Jefferson County, Pennsylvania. That evening saw the beginning of a friendship which lasted 27 years without a break. Those years were full of varied experiences and had their testing times, still there is not one word that comes to memory to cause regret.

Miss Corbett was a true friend in every sense of the word.

This new missionary did not have the privilege, now so freely granted to all new comers, of staying in one place the first year, for language study, but the second day after her arrival she joined the itinerants and had her first taste of village life as she penetrated into the mysteries of an Oriental tongue.

Fox six summers and six winters she lived and labored in Zafarwal. Hundreds of villages were visited and hundreds of women were taught. Her few spare hours of recreation were spent in making the garden more productive and more beautiful. A few days before her death she was visited by Miss Whitely who was sent to Zafarwal last year. After a good deal of interesting talk about the work in the old district, she remembered the garden and asked about certain trees and shrubs that had been planted long years ago and afterwards Miss Whitely said that old garden would always be looked upon with more interest because of Miss Corbett's connection with it. To remember Miss Corbett is to bring to mind her love of flowers. In a few years' time at Gurdaspur, her last home, she had made it a place of beauty.

During those years in Zafarwal she had two severe illnesses. The first, an attack of smallpox, kept her in her own room for six weeks. No complaint was ever heard from her. On her recovery some village women came and wanted to worship her. It is a Hindu custom to worship those who recover from smallpox. It is supposed that such an one is a great favorite with the gods. Very gently Miss Corbett forbade their homage and tried to lead them to a knowledge of her Saviour.

The second illness was blood poisoning, caused by the sting of a wasp. This was so severe that she had to go home before her full term of service (10 years) had been completed and she had to remain 3 years in America before it was considered safe for her to return. Some physicians gave her no hope of ever being able to return, because of a serious affection of the heart. One instance the writer remembers very well; after a careful examination a doctor said, "Miss Corbett, you may just as well make up your mind to remain at home. Your going back to India is simply out of the question." Going down the stairway from the office, Miss Corbett said very quietly, "If my work in India is not finished God will open the way for me to return." And He did and she gave 17 beautiful years of service after that!

She was an example to all in the fortitude with which she bore intense physical suffering. She was never very strong at any time yet she labored on sweetly and patiently.

Her second term of service (8 years) was spent in educational work—three years in the Girls' Boarding School, Sialkot; three years in charge of the Gujranwala Girls' School and two years in the Girls' High School at Rawalpindi.

Her influence over the Sialkot Girls was so great that today many say it was from Miss Corbett they first received their inspiration to do missionary work.

While bringing up the Gujranwala Middle School to a place of efficiency

she also helped to prepare two girls for the Government High School examination. They passed well and both are now leading teachers in our Mission Schools.

In Rawalpindi she started a high school for girls. For years she and a few others had longed to have a school where some of our best Christian girls could have a higher education than that given in the Middle or Grammer schools. She had a vision of what India needs and she saw clearly what many are beginning to realize that the ultimate salvation of India depends on its womanhood being enlightened and becoming conscious of a righteous God and a pure heaven.

The school at Rawalpindi had many difficulties to face; financial support was lacking and an abiding place was hard to secure.

Miss Corbett herself became again physically weak and returned to America on her second furlough. It was then thought best to amalgamate the Rawal Pindi school with the Anglo-Vernacular Primary in Pathankot. This was done and today we have the Avalon High School in the pure air and beautiful scenery of the lower hill country which borders the snow-capped peaks of the mighty Himalayas. This school has had no truer friend in its infancy than Miss Corbett. Perhaps no one misses her more today than the pupils and staff of this school. No important event occurred, no joy or sorrow that was not shared by our dear Miss Corbett.

The tears come often as we look down the road up which she used to come on a "surprise" visit from her Gurdaspur home with a coolie trudging along behind with a basket on his head, heavily laden with delicious vegetables and sweetest flowers from her garden. She never came empty-handed to her friends.

After her second return to India she was sent to Gurdaspur. Here she spent the last six years as she had spent her first six in teaching the village women and girls. Her great, loving heart ached over the awful condition of these poor women. Her constant plea before individuals and the Mission was that something more might be done for the education of our village girls. Her last work was in their behalf.

She was given the privilege of going home last spring but she chose to remain on in India and all rejoice that she was permitted to lay down life's burdens in the land she loved so well.

Many beautiful things were said of her by our Indian people. The Archdeacon of Delhi, a devoted Indian missionary, wrote concerning her, "A noble woman has gone from us. We thank God for giving Miss Corbett to India."

Yes, India is a little nearer heaven today because of her life lived here. She was quiet and unassuming in her manner but her words were full of wisdom. They took root, because they were sown in love and watered by kindly sympathy.

SHE WAS TRULY A GREAT MISSIONARY.

BY REV. W. B. ANDERSON, GUJRANWALA, INDIA—Home on Furlough.

The death of Miss Corbett has meant to India the loss of one of her most noble and most able missionary workers. We hear much in these days of "missionary statesmen," and if Miss Corbett had been a man she might aptly have been called such. If there were such a word as "stateswoman" she should be called that, for she had the qualities of mind to make a statesman, but with this she had a temperament lovely, womanly and motherly.

In every mission, and in every prov-

ince, and in every country there are outstanding missionaries. In the United Presbyterian Mission in India, and in the Province of the Punjab, and in North India Miss Corbett was an outstanding missionary. Her death brings a sense of loss not only to our own mission in India, but to all those who are there working for the establishment of the kingdom. Her sympathies were as broad as her knowledge of the needs of India, and her counsel and judgment were coveted by everyone carrying on any missionary enterprise.

As a woman Miss Corbett was loved and admired by all those who knew her. She was of rather commanding presence with a countenance full of sunshine, with strong intelligence and deep human sympathy written in every line of her fine face. She was full of womanly grace; while all her bearing spoke of strength that was almost masculine, her every movement was full of sympathy, loving thoughtfulness for others, and devotion to her Master. Such motherly tenderness as hers is rarely found combined with such judicial qualities of mind, and such breadth of vision and sympathy. It was these qualities of the woman that gave her such depth and height and breadth as to make her loss seem almost irreparable to the mission cause in India.

As a friend Miss Corbett was of the truest and staunchest; to her friends she was not only a sympathizer and a comforter, but she was a counsellor and a tower of strength. Her heart was large enough to make room for every one needing her friendship, and at her death scores of missionaries and hundreds of Indians felt that a personal friend had departed. Her friendship was full of sincerity and devotion.

As a Christian her life was one of simplest and humblest service. Those who knew her well, looking back today can say of her, "she walked with God and was not." She was intimately connected with the revival that so quickened the life of the church in India in 1897, and from that time on she was most intensely in sympathy with every effort to bring the church into a state of revival, and to keep it there. She was an earnest student of the word of God and an excellent teacher of its truths. She was a woman of instant and prevailing prayer. The depth and power of her Christianity was shown by the humblest and most unassuming service of the people among whom she lived. It also constantly manifested itself in her triumphant faith and in her joyous hope. She believed that God could make real her dreams of good for India, and she lived in constant expectation that He would do so. The Christ spirit was also manifested through her, in her quiet patience with her fellow-missionaries who did not hold the same opinions that she did, or who had not yet had her vision. Perhaps the most wonderful thing in her Christian life was her patient, silent endurance under physical suffering. For years she had been a sufferer from a malady that was not only painful, but that threatened at any time to prove suddenly fatal. She never spoke of her suffering to any but intimate friends and rarely to them unless questioned about herself. She tried wisely to husband her strength, but was always pouring it out to the limit. She so concealed her weakness that one always thought of her as one to be asked for help rather than one to be helped. It may truly be said of her that she "went about doing good," and that she "laid down her life for the brethren."

She was truly a great missionary. God had peculiarly endowed her for this work

and she laid all her endowments upon the altar for His service. In temperament she was sympathetic and winning, she was strong of intellect, she had great breadth of vision, she was quick to grasp a situation. Her judgment was clear and sound. She had most unusual powers of organization and great executive ability. In mission councils she was ever a prophetess. Years ago, with wonderful foresight, she saw the strategic points in the developement of the Indian church. She had a clear vision of what should be done for the girls of India, and she waited for many years until the missions really set themselves to the task of education in any adequate measure. At the very last Annual Meeting of the mission where she was present, action was taken looking toward the carrying out of her long cherished plans of education for village Christian girls. It seemed as though at last she might begin to be able to throw all her efforts into that which seemed to her so vital a part of the mission work, but before she had really taken up the task, she was called away from it. We see what she accomplished, but God is looking at what she intended and longed for and prayed for, and according to this He will reward her.

Today, as I write of her and of her work, I see a great chasm between what is and what might have been. Here were thousands of Christ's very needy little ones. Here was a truly great woman, splendidly endowed, alive to the situation, keenly eager to throw her whole life into the service—nay, actually so throwing her life into service—a woman who could have done a colossal work for the church in India. Through almost all her life of service we see her weak in body, but valiant in spirit, and undaunted in courage, striving pitifully against untold odds because she had not the means to realize her dreams.

If some equally great soul at home had made an equal sacrifice, and linked his business ability to her service, what a different life story might have been written. Today her life is complete, and she is rewarded for what is written in heaven, but what of the other soul who failed to catch the vision, and make possible the accomplishment of those things on earth?

A TRIBUTE TO MISS KATE CORBETT BY HER FRIEND AND CO-LABORER IN INDIA

REV. DAVID R. GORDON, D. D.,
SIALKOT.

The passage of Scripture which instantly came to mind on hearing of the death of Miss Corbett, was, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

My first introduction to Miss Corbett was on board the ship on which she sailed to India for the first time. That was about the year 1886.

Her work for the Master was performed in several different stations of our India Mission field. For a number of years, along with Miss Mary J. Campbell, she worked as a district zenana missionary in the Zafarwal district. Afterwards she was in charge of school work in both Gujranwala and Rawal Pindi, but at the time of her death and for several years before, she had worked among the women of the Gurdaspur district. It was in this last station that the writer was associated with her during all of the six or seven years of her work there. Having been thus intimately associated with her in her work for the Master, her death comes as a great personal loss to the writer.

Many admirable characteristics stood

out prominently in her life. She was self-sacrificing. Nothing that she possessed was of any value to her except as it was useful in furthering the interests of the Master's kingdom. This was specially true in regard to a number of orphan girls to whom she became a mother.

She was efficient in all work that she undertook. She was a woman of exceptionally good judgment, and owing to this quality in her character, she was placed on so many committees that it was sometimes difficult for her to attend to them all.

Faithfulness was another most prominent trait in her life.

On the committee on arrangements for the Sialkot convention, the writer was associated with Miss Corbett for three successive years and she was always to be depended on. It was remarked by many who attended that great and important gathering that one of the things which made the greatest impression on their minds was the patience and faithfulness with which this consecrated servant of Christ stayed at her post.

She was constantly studying ways in which she could best serve the people and especially the poor people of India and attract them toward her Lord and Master. Though not possessing any special medical knowledge, she always carried, while itinerating in the district, a good sized box fitted out with simple remedies, most generally called for by the poor village people. This was a constant tax, not only on her private purse, but on her patience and her time as well and yet not once in all my acquaintance with her do I remember of her turning any poor applicant away who came to her tent door with a request for medicine.

Words form a poor medium in which to express our sense of loss at the Home going of Miss Corbett. But the Master had something better in store for her and she has gone to her well earned reward, and though we will miss her much more than we can say, yet we know that He makes no mistakes and that though He has called home this faithful worker, He will see to it that the work is carried on, for it is His.

CLOSING YEARS OF SERVICE IN GURDASPUR.

BY LAURELLA G. DICKSON, GURDASPUR

When Miss Corbett returned from America in the spring of 1907 she came to work in Gurdaspur. Our work was among the village people and she entered zealously into it realizing what an important place this village service holds in the establishment of the church of Christ in the Punjab.

The teaching and training of the uneducated Christians in the villages is no light matter. The subject which was always uppermost in her mind was that of getting the girls educated. She believed strongly in village education and yet realized the difficulties which lie in the way of keeping the little girls in the village schools. She also knew the difficulties to be encountered in teaching the Bible to the illiterate women. Nevertheless she was always earnest, zealous and hopeful. She realized that the best way to help people was to teach them to help themselves and was untiring in her efforts to get the people to recognize this principle.

She looked forward hopefully to the time when there would be a boarding school for Christian girls in Gurdaspur and had in mind a plan by which all the Christian people of the district could help to erect this building. She purposed

to arouse in them a personal interest in it by persuading as many families as possible to each pay for a few bricks and thus to create in them a feeling of ownership with the hope that they would in this way be more interested in having their little girls read in the school.

She was greatly in sympathy with the Summer Bible School and with the plan of getting as many as possible of the wives of the village elders and deacons to attend. Many of these women cannot read and it is necessary to use to the best advantage every opportunity available to teach them concerning Christ and His Kingdom.

Although she never had any medical training she was skillful in the use of simple remedies and by always keeping a small store of them at hand was enabled to relieve many a sufferer.

She was a zealous worker in the Women's Missionary Society and will be greatly missed by the women of Gurdaspur Presbytery and congregation. She will also be missed as an able teacher and helper in the Sabbath School.

For a year before she left us she had not been able for a full share in active service but was seemingly getting stronger and was looking hopefully forward to entering more fully into the work again this season. But the loving Father planned it otherwise and on the 25th of September she was suddenly stricken with paralysis and immediately became unconscious. She was carefully attended by the loving hands of fellow missionaries and friends, but her call had come and on the evening of September 26 she passed quietly to the home above. The interment took place in the Gurdaspur Mission Cemetary the following evening.

UNITED MISSION STUDY--"THE KING'S BUSINESS."

The Resources of the King's Army.

By Mrs. John P. White, Albia, Iowa.

THE PRESBYTERIAL AND THE LOCAL SOCIETY.

AIM—To study the relation of the Presbyterial and local missionary societies to the task of world evangelization and their developement to the highest degree of efficiency in meeting their obligation.

IT IS our purpose this month to take an introspection. Last month we studied the Women's Board; this month we shall study ourselves.

We must understand that a campaign cannot be carried on by officers alone. "No matter how masterly their plans, nor how faithful their execution, they must be supported and reinforced at every point by the rank and file. In the army itself lie the possibilities of victory and defeat, and its resources, latent or undeveloped, form the strength of the whole enterprise."

In the organization of the women's work of the United Presbyterian Church we have the local society, the Presbyterial and the Women's General Missionary Society.

The Women's General Missionary Society, which meets annually is composed of delegates from Presbyterials, Life Members and Board officers. Its purpose is chiefly inspirational. That it fulfills its purpose is evidenced by the zeal and enthusiasm which characterize the returned delegate. "Echoes from Washington" are still reverberating and will

continue until "Echoes from Philadelphia" are heard.

No true-hearted Christian woman, who sits through the sessions of one of these great conventions can ever be quite the same woman that she was before. The inspiration that comes from increased knowledge and a broader vision leads to deeper consecration.

THE PRESBYTERIAL.

The Presbyterial missionary organization stands between the local society and the Women's General Missionary Society. It has been the rallying point of the women for years. It is small enough, ordinarily to allow the delegates to become personally acquainted with each other and the fellowship of these annual or semi-annual conventions is cherished by the women all over the church.

The interchange of methods and plans always proves helpful. It helps the individual society to know that a plan it has used to advantage is to be tried by other societies.

PROGRAMS.

The programs that help the delegates most are those in which they themselves participate. In preparing a program it is wiser by far to plan to use a dozen women than a half dozen. A subject that might be assigned to one person may often be subdivided and assigned to three or four. Ordinarily four ten-minute talks or papers on various phases of one subject are more interesting than a forty-minute paper by one person. Even if one woman might be found who would be capable of presenting the subject more ably than the combined four the real benefit to the meeting might be less because the other three delegates would miss the opportunities—of the blessing that comes from participation.

The Presbyterial developes the women of the church in business methods. The importance of filling blanks and sending money to the treasurer regularly and promptly is emphasized in such a way that every delegate goes home determined to see that her society is not delinquent. Faithful treasurers receive hundreds and thousands of dollars annually which they send on to the General Treasurer.

"THE TIE THAT BINDS."

The Presbyterial is linked up very closely with the Foreign field. It is a wise plan that our Board uses to give Presbyterials the support of missionaries. No Presbyterial convention is complete without a "Message from 'Our Missionary.'"

How tenderly the women refer to this particular woman! How eagerly they read every word from her pen or item of news concerning her work! How fervently they pray for her! And how seldom they ever write to tell her so! Aside from the official or semi-official letters which are sent to the workers in distant lands, dozens of women in every Presbyterial could and should send bright, helpful, cheerful messages to the dear, brave, consecrated women who stand in lonely places.

The supreme pleasure of any Presbyterial is to meet and greet its own representative. The missionary who comes to her own supporters with fresh and full tidings from the field is always welcome. The "good news from a far country." which she bears is an inspiration and stimulus to the women who are working for the extension of Christ's Kingdom in the earth.

SOME PLACES THAT NEED STRENGTHENING.

Our Presbyterial organizations have not reached their highest degree of efficiency. Every woman who has served as an officer in a Presbyterial comes to

the end of her service with regret that she has really done so little that was effective.

There are some weaknesses that might be pointed out against our Presbyterials as they now stand. These suggestions are not made in the spirit of criticism nor are they the thought of one person but of many workers in different places.

1. *Lack of uniformity.* In most matters the differences are immaterial. One feature, however, is a handicap to efficiency in a general plan, viz., changing officers at different times of the year. Take one illustration. Fancy if you will the President of the Women's General Missionary Society as she plans the program for the next convention. She desires to enter into correspondence with Presidents of Presbyterials. She looks over the annual report, secures names and addresses and sends out her letters. Her anxious waiting for replies is explained when she finds that a number of Presbyterials hold conventions in June, others in October and these have all changed officers since the annual report was compiled. The Secretaries of the Board doubtless have many worries while they wait for letters to be forwarded from retiring officers to the new ones. The pity of it is that often officers fail to see the importance of attending to this simple bit of business promptly.

2. *Laxness of organization.* Most Presbyterials hold but one convention a year. Oftentimes the officers elected have no opportunity of having a conference before separating. Sometimes they do not meet, sometimes they are not even present at the convention. Consequently they begin their duties without any very definite idea of what is to be done. The functions of the office are not clearly understood by many. Often a bewildered woman elected to an office turns to her predecessor and asks in despair, "What am I expected to do," and she is assured that she has nothing to do but to wait until the General Secretary sends the annual reports which she must distribute and compile the report for the Presbyterial!

Many a President of a Presbyterial feels that the sum total of her duties is to arrange for the annual convention and preside over it.

3. *A lack of definite policy.* The reason for this attitude is probably due to the fact that most Presbyterials have no definite policy aside from a financial one. The financial aim is generally made prominent. The support of the missionary and the annual Thank-Offering are paramount subjects in a convention. The women of our denomination have reached a degree of excellence not excelled by any other women but there are other things to do besides giving money. If we think of the Presbyterial as being linked up with God's great plan for world evangelization then we realize that lives must be touched, workers developed, information disseminated and intercessors multiplied.

To overcome weaknesses in our organization we might follow the suggested policy of a certain state organization. Its motto is: "A Missionary Society in every church; every woman a working, contributing member.

Its aim: To strengthen and unify the work of the Women's Missionary Societies. To realize the personal responsibility of every member toward this end. To advance in organization, gifts and information. To emphasize our constant need of Divine wisdom and grace in every work that we attempt."

Then follows in detail the plan to increase the number of those who will give themselves to the mighty ministry of

prayer, a definite financial policy, a plan for extension of work and a plan for an educational campaign through the missionary library, Mission Study classes, Missionary Magazines and Summer Schools of Missions.

IF THE EXECUTIVE COMMITTEE IS NOT ACQUAINTED WITH THE CONDITIONS IN THE PRESBYTERIAL IT IS WELL TO MAKE A "SURVEY" AND FIND OUT JUST WHAT OUGHT TO BE DONE. THERE ARE UNDEVELOPED RESOURCES IN EVERY CONGREGATION. ONLY ONE-THIRD OF THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH ARE IDENTIFIED WITH THE MISSIONARY SOCIETY. THE OTHER TWO-THIRDS ARE SCATTERED THROUGHOUT THE 63 PRESBYTERIALS. NO FINER BIT OF WORK COULD BE DONE THAN FOR EACH PRESBYTERIAL TO *FIND OUT ITS OWN RESPONSIBILITY AND THEN PLAN DEFINITELY TO MEET IT.*

THE LOCAL SOCIETY.

How are we to attain to the ideal, "A missionary society in every church, every woman a working, contributing member." As Mrs. Raymond suggests, "We shall reach it only by reaching each separate member of every church; it is as individuals that we must seek and win the women who are still outside our number. Each step of our way has been marked by this milestone of individual responsibility, as we have considered the task awaiting the women of Christendom, of America, of our own denomination, of our own Board, of the state and district societies. And at each stage the circle about us has narrowed until we reach the local society which directly touches the individual. All the policies and plans, all the hopes of the wider organization narrow down to the local society as the final point of focus. If the individual woman is not won in the local society, she remains forever outside our ranks."

LEADERS.

In addition to the need of able leaders to guide the operations of the Board and the Presbyterials there is need of able leadership in the local church. All the plans will be comparatively useless if there is not activity and interest and co-operation in the local societies.

It is important that we have as officers women possessing the quality of leadership. We need women of spiritual power, women of vision, women of consecration, women who are willing to give time and thought to the work. "Anyone who has the power of leadership and will take upon herself this responsibility, may play an important part in the world's evangelization."

It is not always possible to find ideal officers who combine all the desired qualities. But ordinarily we have in every society many capable consecrated women who will develop leadership if responsibility is laid upon them.

A DEFINITE POLICY.

The Executive Committee should meet soon after the annual election to make plans for the year. Something definite in the line of advancement should be undertaken. No business house is satisfied to simply hold its own. Every year an inventory is taken. It finds just what its standing is and proceeds to lay plans for better business the next year. The Executive Committee should find out the

status of the society. Has it interested all the women of the congregation? Has it done its very best work in the "King's Business?"

The suggested policy mentioned above, if adopted by any society, will give a large field for activity. "Every woman a working, contributing member."

We have in the United States and Canada 16,000,000 Christian women and only 2,0000,000 are identified with the missionary societies.

THE LOCAL SOCIETY IS REALLY THE FOUNDATION OF OUR WHOLE PLAN. WE MUST REALIZE THAT IF THE SUPERSTRUCTURE IS TO BE SAFE AND STRONG THE FOUNDATION MUST BE BROAD AND FIRM AND DEEP.

The United Presbyterian church which stands higher than most denominations in the proportion of women in the missionary society has only one-third of its women enrolled. Only one-third of the women of our church are really concerned about the condition of the more than 8,000,000 women and little girls in Egypt, India and the Sudan who have no way of knowing about a Saviour except through our church. Only one-third of our women are really interested in the uplift of the Freedmen, the Mountaineers, the Immigrant and the spiritually needy around us.

This ought not so to be. There seems to be an idea in the minds of some that joining a missionary society makes one responsible for the heathen. It is not so. Every woman who has felt the power of redeeming love and who has been saved by Christ from illiteracy, polygamy, divorce and impurity is already responsible for telling others of the Christ who can save to the uttermost. All women do not see this and we must make them see it.

There are various methods suggested for reaching these women and enlisting them definitely in the work. An announcement from the pulpit or a notice in the church bulletin will hardly be sufficient. We all understand that it can be done by personal work alone. For large congregations the plan of districting the field and making a canvass is conceded to be a good plan. In smaller congregations it may be done easily and effectively by simple invitations from the officers and individual members.

Would it not be fine if every woman who is a member of the missionary society would make it her definite task this year to try to win one woman? We ought to be so tremendously in earnest that we would always feel ourselves on the membership committee. If the Women's Missionary Society is dear to us; if we believe that it is the most efficient agency for the saving of the women of the whole world; if we believe that Jesus Christ wanted every one of His disciples to have a part in this blessed work, why are we not seeking out opportunities to invite and invite and invite again every woman of the church to join hands with us?

CONSERVATION.

Assuming that our plan for winning members has worked reasonably well and that we have secured large additions to our roll, what next? We must aim then at conservation. How disheartening the experience of many of us, to have had our new members attend one or two meetings and then cease to come. Perhaps they have not found the missionary meeting what they expected. Often it is the social side that is weak. The women have

not had time to call on the new member. Oh yes, if she had joined their club they would have found time to call and assure her of their great pleasure in receiving her into their circle. But in this more important circle they have felt no responsibility.

Here again comes the importance of the individual member. If our aim is, "Every woman a working, contributing member" it means that every woman shall share the responsibility of the work. It makes no difference how efficient and consecrated the officers if we do not have every woman a *working* member the society will be shorn of its power. Sometimes the new member may lapse because the meetings are uninteresting. Here again is shown the power of the individual member. It is only when every woman has done her very best that people go away from the meeting feeling a thrill in the joy of such service. The half-hearted preparation or no preparation for the monthly meeting impresses no one not even the one who takes part.

BUSINESS METHODS.

Another matter which ought to be mentioned in these efficiency studies is business method. Most local societies are careless in conducting their business affairs. It would be well to remember the injunction. "Let everything be done decently and in order."

Much vexation is caused and much valuable time lost in making up annual reports because of laxness on the part of local officers.

Sometimes we ponder over the question, "What becomes of all the pins?"

THE SUBJECTS OF MISSION STUDY AND PRAYER—TWO VITAL POINTS IN THE LIFE OF THE SOCIETY, WILL BE CONSIDERED IN A LATER ISSUE.

Our general secretaries are pondering over the more important question, "What becomes of all the blanks?" If our local officers felt the tremendous importance of this work; if every one understood that she is a cog in a great machine and that her failure to act would disarrange the whole mechanism she would remember to fill out her blanks or to send off her money at the appointed time.

We talk about drawing up a policy for our Board and for our local society. Inasmuch as the power of these depends upon the power of the individual member shall we not as individuals draw up a policy for ourselves? In the quiet of our own rooms let us ask ourselves, does my life please God? Am I searching my Bible daily for its missionary messages? Am I enjoying my service for world evangelization? How much time do I spend in intercessory prayer for the work of missions? Is there anything I cannot give up for my missionary society and my Christ? Am I working in the place for which I am best suited? Am I working up to my full capacity? How many things do I put before my missionary society? Am I giving all that I can that the knowledge of Christ may be made

HOW MANY WOMEN ARE IN YOUR CONGREGATION?
WHAT PROPORTION OF THE NUMBER IS IN THE MISSIONARY SOCIETY?

known in the earth? Am I receiving my Master's approval in my work?

He is counting on you
He has need of your life
In the thick of the strife;
For that weak one may fall
If you fail at His call.
He is counting on you,
If you fail Him—
What then?

He is counting on you
On your silver and gold
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept
"Is this gold not all mine
(Lord I knew it was thine")
He is counting on you,
If you fail Him—
What then?

He is counting on you
On a love that will share
In His burden of prayer,
For the souls He has bought
With His life-blood, and sought
To win "Home yet again."
He is counting on you
If you fail Him—
What then?

He is counting on you,
On life, money and prayer;
And "the day shall declare"
If you let Him have all
In response to His call;
Or if He in that day
To your sorrow must say
"I had counted on you,
But you failed me"
What then?

He is counting on you
Oh! the wonder and grace
To look Christ in the face
And not be ashamed.
For you gave what He claimed
And you laid down your all
For His sake—at His call
He had counted on you,
And you failed not
What then?

EFFICIENCY SUGGESTIONS FROM EAST AND WEST.

THE PRESBYTERIAL.

The twofold object of the Presbyterial meeting is spiritual deepening and educational broadening. That which leads to a deeper love for the Master and the extension of His kingdom should be the mainspring of every plan.

Out of the many helpful plans one feature which I have never known to fail in a Presbyterial meeting is the Practical Conference or "Round Table" when properly conducted. In order that papers may be avoided the questions or topics should be distributed after the arrival of the delegates at the convention. These may cover every phase of the work.

In the impromptu discussion that which is uppermost in the heart is presented and a deepening spirituality, an interchange of methods and uniformity in the work of the Presbyterial are promoted.

MRS. J. W. ASHWOOD,
Muskingum Presbyterial.

At a certain Philadelphia Presbyterial convention, one program period provided for reports from the various local societies concerning some special program feature that "took best" in their several meetings. This report on "program features" elicited a full response; the reason was perhaps on account of its definiteness instead of a broad report on general "best things." More delegates talked freely and profitably in making this report than they do on other occasions of program participation.

MRS. T. L. JAMISON,
Philadelphia Presbyterial.

A SURVEY.

A Survey was made in Des Moines Presbyterial recently. A questionaire was sent to each society weeks before the annual meeting. The questions asked were:

How many women in your congregation?

How many members of the Women's Missionary Society?

How many members in your Young Women's Missionary Society?

(In case there was no Y. W. M. S.) Is a Young Women's Society feasible?

How many children of Junior age in your Sabbath School?

How many members in your Junior Society?

(In case there was no Junior.) Will you not at your next Missionary meeting discuss the feasibility of organizing a Junior society?

How many subscribers to the Women's Missionary Magazine?

Will you plan to make a canvass for new members and Magazine subscriptions before the convention?

The reports were sent to the President in writing. At the convention one period was given to the "Report of Survey" when the delegates reported answers to the questions giving the status of societies.

It was an hour of immense profit in revealing the undeveloped resources in every society.

There can be no real interest and progress in Presbyterial work without a careful study of the work of the church in its tributary life. How can we be interested or work intelligently for that of which we have never heard. A general knowledge of the work of the Women's Board and Association is the foundation of all aggressive Presbyterial work.

This educational feature in program work can be emphasized in such exercises as Open Parliaments and Workers' Exchange made up of fruitful questions relative to the women's work of the church. When conducted by a well-informed leader it becomes the source of larger plans for service and deeper consecration to the work.

MRS. EVA LIVINGSTONE,
Keokuk Presbyterial.

This fall our rural Church Missionary Conference had a Model Mission Study Class. The leader had sent out, weeks before the date of meeting, questions to two members of each society represented on the roll of the conference. She sent the reference, that the pupil might understand just what she wanted and not overlap the next.

The teacher was thoroughly prepared. She had a blackboard and jotted down the main facts as they came out, so that a stranger to the text-book could take away a very clear idea of it. The book used was "Mormonism, the Islam of America."

MRS. E. C. MCKOWN,
Monongahela Presbyterial.

The most interesting feature on the program of the last Presbyterial convention of Des Moines Presbyterial was the presentation of our Women's work in a new way. It was stated in this manner:

The following propositions will be defended:

1. That the work among the Mountaineers of the South is the most important form of Home Mission work carried on by the women of our church.
2. That work among the Freedmen is the most important form of Home Mission work carried on by the women of our church.
3. That work among the Immigrants is the most important form of Home Mission work carried on by the women of our church.
4. That Egypt is the most strategic mission field of our church.
5. That India is the most strategic mission field of our church.
6. That the Sudan is the most strategic mission field of our church.

STUDY YOUR OWN RELATION TO THE SOCIETY!

ARE YOU SATISFIED WITH THE SERVICE YOU ARE GIVING?

Each proposition was ably defended and the impression made was profound.

When do societies send messages to their missionary? If there is no system that of Keokuk Presbyterial is good to follow. The secretary assigns a time to each society. As there are twenty-nine societies in the Presbyterial their missionary should receive a letter every two weeks and a few more.

THE LOCAL SOCIETY.

Our church is centrally located and all are equally responsible. The program is outlined and each name appears in a terse announcement on the bulletin the previous Sabbath. A Mission Study of six classes was completed recently. We organized our classes with eight or ten of our own members and invited outsiders. We had an average attendance of fifteen or twenty in each class.

The Executive committee began office by giving a reception to the society—the new members being guests of honor.

A semi-annual social is given by the society. Those whose birthdays come in the first six months of the year give the first social and those in the last six months the second.

The congregation is divided into six districts, each district in charge of a committee of three. Recently a member came from the East, changed her home but did not miss a missionary meeting.

We aim to use "Martha" as well as "Mary."

MRS. R. C. GIBSON,
Loveland, Colorado.

The best method of enlisting members in the missionary society has for years perplexed the spiritual women of the church.

A live membership committee is essential to every society at the head of which should be placed a woman who is quick to recognize strangers and who has a wise head to plan. Secure all literature available upon the subject. Have the members of the committee make a personal canvass, using tact in making calls. Plan different methods in meeting individual cases.

Make programs more interesting using talent of those not members but who might be secured through such efforts.

Make much of the social life of the missionary society, for many women have no recess from the endless round of home duties except through the social life of the church.

MRS. L. W. WILLIAMSON,
Topeka, Kansas.

A plan suggested at the Okoboji, Iowa Summer School of Missions is to be tried by some societies this year. The Executive Committee gives the name of a missionary to each member. This member is to represent her missionary for a year. She is to be her special intercessor and bring news of her work to the monthly meeting.

Have you ever used envelopes for the monthly offering? This plan helps the treasurer keep her accounts. It is recommended by all societies that have tried it.

Do your members ever forget when to pay their pledge to the Missionary's salary? Do they ever forget to pay the Presbyterial contingent fund?

One energetic systematic treasurer writes on certain envelopes, "Missionary's Salary" and on the March envelope she writes, "Presbyterial contingent fund due."

Some societies use to good advantage a Calling Committee. Try the plan. The visits of the Committee promote sociability in the church, give welcome to the strangers, bring comfort to the suffering, joy and gladness to the shut-ins and untold blessings to the committee.

"THE NEW AMERICA"--A STUDY IN IMMIGRATION.

(CHAPTER 2.)

DEVELOPMENT.

By Mrs. Haidee Ewing Rankin, Des Moines, Iowa.

AT THE close of the Revolutionary war the American people found themselves free and independent, but burdened with debt; found their resources depleted through the drain of war; found themselves facing the problem of the formation of a government which should be based upon the two predominating ideals of the Revolution—civil and religious liberty. With the indomitable courage and faith that had characterized their past, they faced the present. The result was the Constitution of the United States of America, "an instrument of such flexibility as to adapt itself equally well to a nation of less than four millions of people and to a nation, with its outlying dependencies, of over one hundred millions while allowing for the corresponding developement of conflicting interests which would necessarily arise from this enormous increase in population."

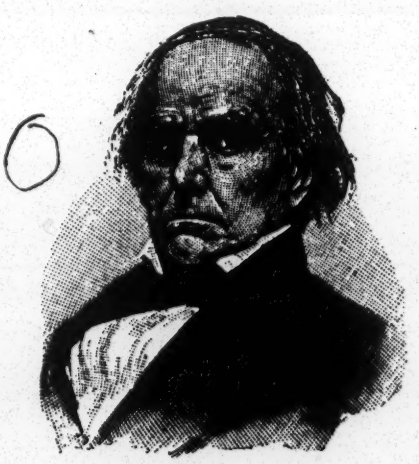
FANEUIL HALL, "THE CRADLE OF LIBERTY."

It was built in 1740-42, at the expense of Peter Faneuil, a Huguenot merchant of Boston, as a market house for the town. The second story contained the spacious hall which was used for public meetings. The building was enlarged and improved, without altering its style, in 1806.

It is estimated that in 1776 our population was 2,750,000. That the young nation had the immigration problem to face is shown from the fact that within about fourteen years her population had almost doubled. The immigrant tide that then set in has never ceased though its height has varied. It reached its flood in 1910 with 1,041,570 and today the foreigner is coming through our portals at the rate of two every minute of every hour of every day and every night.

TERRITORIAL EXPANSION.

Conditions in the old world had really been responsible in large part for the immigration which led to the founding of the colonies and for the increase in the early days of the republic, but now America had "reasons of her own." Wonderful inducements were presented through her increase in territory both through exploration and acquisition. The purchase of Louisiana in 1803 was "probably the largest transaction in real

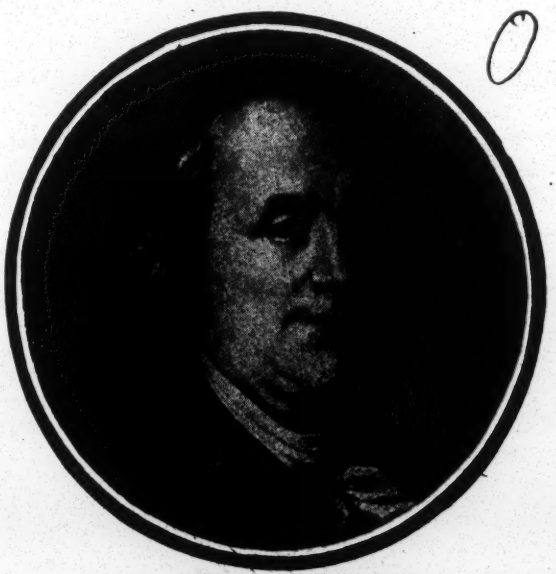


DANIEL WEBSTER.

estate the world has ever known." Jefferson in his report to Congress gave some startling descriptions of Louisiana based upon the accounts of some French travellers who recorded fiction as well as facts. He told of soil too rich for trees to grow upon, of a mountain of salt, etc. This provoked much ridicule. One writer insisted that there was a spring in the Louisiana country from which poured a river of golden eagles already coined; that there was a mountain of sugar and a lake of whiskey. The following epigram was published:

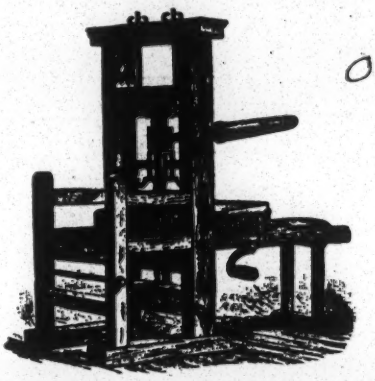
Herostratus of old, to eternize his name
Set the temple of Diana all in flame;
But Jefferson lately of Bonaparte bought
To pickle his fame a mountain of salt.

But fortunately this ridicule did not effect the purchase for it gave to the young republic the very "heart of the continent" and the acquired territory more than doubled the area of the United States and "the new part was not inferior to the old in soil, climate, production and communication." (Jefferson.)



BENJAMIN FRANKLIN.

This acquisition of territory involved exploration, for the extent and nature of the new possession was not known even by Jefferson and his colleagues. The Lewis and Clark Expedition went northwest and "their journals for 100 years have been a storehouse of information for ethnologists, naturalists and scientific investigators." "As a tale of danger, hardship and adventure it is without parallel in the annals of American exploration." In the strength of this expedition the government laid claim to the Oregon country, which however, had already been visited by Capt. Robert Gray of Boston who had discovered and named the Columbia River.



FRANKLIN'S PRINTING PRESS.

This press may now be seen at the rooms of the Bostonian Society in the Old State House at Boston.

While Lewis and Clark were on their expedition another was organized for gathering information about the southwestern part of the purchase under Zebulon Pike whose journal ranks well with those of Lewis and Clark.

There was much grumbling at the purchase and Jefferson himself said that he stretched his power "until it cracked" but it proved rather a mark of statesmanship than a usurpation of authority. It was a good investment, for the returns from the $15,000,000 are today beyond estimate.

The Floridas purchased from Spain and the acquisition of Texas added extensively to our territory. Copies of the report of the pathfinder, John C. Fremont, encouraged immigration to California, and Americans rushed to these

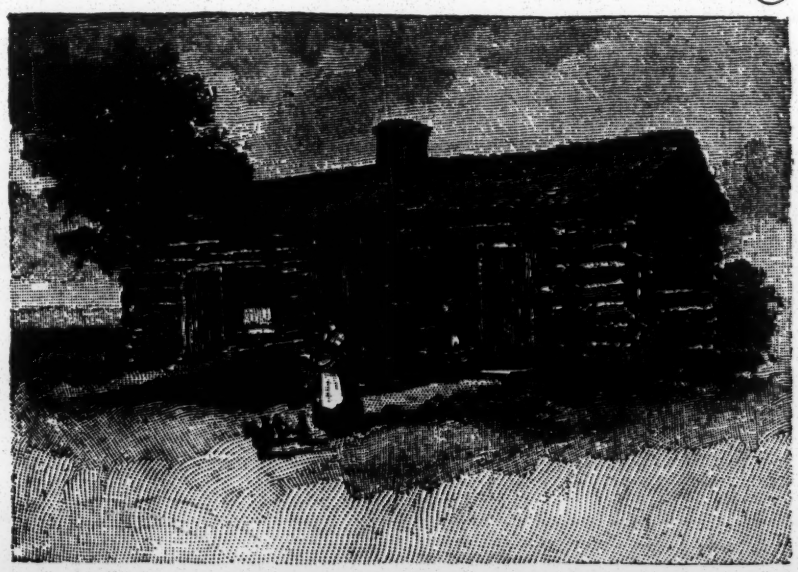
BIRTHPLACE OF BENJAMIN FRANKLIN.
It was situated on Milk St., Boston, nearly opposite the Old South Church. It was burned down in 1810.

new possessions attracted by the climate and agricultural opportunities, but, it was the cry of "GOLD" that proved the magnet.

In three years the population had increased from 10,000 to 90,000. Though skeletons of horses and oxen and the bleaching bones of men marked "the trail of the immigrants" from the east through the barren wastes and the hunting ground of the hostile Indian, yet, 80,000 reached their destination. The cry of "Gold" was enhanced by fabulous tales which were so contagious that they spread far as well as near. They reached the Sandwich Islands and thousands of Chinese flocked to our western shores and, unrealized by our nation then, there entered "the yellow peril" or "the golden opportunity." Which? The immigrant problem became even more complex when transcontinental railroads—a fruit of the "discovery"—were hastened and Irish laborers, Chinese, Coolies from India and natives from the Indies were introduced. The stampede from England was so great that it received parodied comment from the press—

Gold is got in pan and pot
Soup tureen and ladle
Basket, bird cage and what not
Even in a cradle!
Everyone who digs and delves
All whose arms are brawny
Buy a pick and help yourself
Off to Californy.

The results were far reaching. The new immigration gave us undisputed possession of the Pacific coast. It stimulated trade, industry and commerce throughout the world. The era of great ship building set in, new lines of railroads were built to meet the demands of the time and that meant new immigration to meet the opportunities; the steam boat revolutionized the commerce of the world.



THE HOME OF LINCOLN AT THE AGE OF TWENTY-TWO.
This log cabin was situated on Goose-Nest Prairie, near Farmington, Ill., and was built by Abraham Lincoln and his father, in 1831.

FORCED IMMIGRATION.

Another invention was produced which at the time attracted comparatively little attention but which was to influence the future of our country far more than many of the questions then in the public mind. This was the cotton gin by which one man could in a given time clean from the seed more than 160 times the amount of cotton he could by hand. This produced a like increase in the cotton crop and also in the value of slave labor, which condition changed the attitude of Virginia and her neighbors on the subject of slavery. They became "defenders of slavery and sharers in the immensely profitable industry of raising slaves for sale to cotton planters." All the original colonies received slaves from Africa within their borders. Thus those who were entering upon a struggle for their own freedom were enslaving a race. With the invention of the cotton gin the traffic which had been a subject for controversy took on a more serious aspect. The South contended for the extension of the traffic and vindicated it as an institution necessary to their civilization and even defended it morally. Although African slave trade was illegal and in 1820 was declared "piracy" by Congress nevertheless the values increased in 10 years from an average of $200 per slave to $600 and still later good slaves brought from $1000 to $1500. The slave had become such a factor that Congress was asked to legalize the traffic and negroes were shipped from Africa to Cuba and the United States. The trade grew incredibly. "Yet the number of slave owners even as late as the outbreak of the Civil War was relatively small. It is probably safe to say that 10,000 slaveholding families constituted the ruling power in the social, political and industrial life of the South in 1860. And this masterful control was exercised over a total population of two and one-half millions of people only a little less than one-third of whom were slaves and two and one-half millions were poor whites."

In the meantime the North was growing faster than the South for the European immigration did not take kindly to the South. The immigrant thought that slavery had put a stigma upon free labor and the white man felt that he could not perform the labor that was regarded as suitable only for those of an inferior race which was in bondage, or for criminals who were compelled to labor in the fields as a punishment. The preponderance of the immigrants in the north effected the political life of the nation.

EMANCIPATION GROUP.

This picture is from a photograph of a bronze group of the Freedmen's Memorial Statue, erected in Lincoln Square, Washington, which was unveiled by Grant, April 14, 1876. The kneeling negro is a faithful portrait of Archer Alexander, who was, we believe, the last fugitive slave captured in Missouri under the old state law.

The South feeling their domination in the Federal Government slipping away, advocated the admission of new slave states into the Union. This was bitterly opposed. By the election of Lincoln secession was inevitable and the "Preservation of the Union" became the issue. But by one stroke of the pen 3,000,000 negroes were given equal natural rights "to life, liberty and the pursuit of happiness" and the tremendous problem of "forced immigration" was presented for solution to both races and it is still in the solving.

A VIEW OF CHICAGO IN 1832.

The building on the left was the Wolf Tavern, where General Scott made his headquarters during the Black Hawk War. That on the right was the Miller House. They were used, as necessities might require, for Sabbath Day Services, or as schoolhouses, taverns or private residences. Except the fort, they were the most notable buildings of the place.

Many of the immigrants from the old country were fairly steeped with the desire for liberty for they were coming from "European despotism and tyranny." "They came at a time when these great human principles were once again aligning themselves in the New World to battle for supremacy." So this immigrant invasion became a factor in the "enforced immigration" problem.

IMMIGRANT INVASION.

"This peopling of the United States by immigrants from Europe is an event deserving a place as the eighth wonder of the world."

Invasions have marked epochs in the history of the world—that of Italy by the Huns; of Gaul and Italy by Attila; of England by the Saxons and again by William the Conqueror; of Europe by the Turk, etc. But was there ever such an invasion in the annals of history as that of our own country by every nation under heaven? An invasion not by one people as have been the others but by peoples from all climes and conditions. Other invasions were made by armed forces, "armed to the teeth," while this greatest of invasions was made and is still being made by individuals, or, at the most by family groups. Their armour is of radically different type for the warfare to be waged is radically different. Their swords are sheathed, or cast aside entirely and the hand grasps the plow, the pick and shovel. "Peaceably and quietly they come, so quietly that most of us do not know of their presence. As peaceably and as quietly do they distribute themselves into those sections

and districts where they have learned from those of their kind who have preceded them that they can receive food, clothing and shelter in return for their labor, and where they hope that in the course of time they may acquire those worldly goods which will assure them a certain measure of comfort, political liberty and freedom of conscience and happiness; they come as vital factors in the history of the future in America." More than 28,000,000 have come since 1820! Here is a phenomenon before which we must stand in awe and amazement when we contemplate its consequences to the human race!"

The mark of invasions in other countries is evident even after the passing of centuries. Can America expect to escape?

This great invasion covers two quite distinct periods though somewhat overlapping. That preceding 1880 is called the Old Immigration while that succeeding is called the New Immigration. The former was composed largely of those coming from the United Kingdom, Germany and Scandanavia. That is, Northern Europe responded to "our demands for people to fill our lands and to become part of the bone and sinew of our country." These same countries still contribute to the New Immigration but in appallingly fewer numbers.

In 1910 every seventh person here was foreign born. Notice the ranking of the contribution of the Old to the New Immigration. Germany has first place, Ireland, third; Canada, sixth; England, seventh; Sweden, eighth and Norway, ninth. "There is a reason."

THE GERMAN.

Let us briefly consider but the three main factors of the Old Immigration. The first *German* immigrants came soon after the English Quakers. They were Mennonites. They settled in Pennsylvania and "soon their little cottages were surrounded by gardens where the rosemary wafted its fragrance on the air and where no doubt the cabbage lifted its astonished head above the ground, little dreaming that some day it would be 'monarch of all it surveyed.'"

These Germans possessed noble ideals. They were the first to oppose slavery and were the "first to legislate against the vice of intemperance, and may be said to be the first Prohibitionists, a fame which the modern German does not care to share with them." As a people, thrift and economy characterized them. Later a new representative of their country arrived and, while scholarly and educated, yet, he did not propagate the faith of the Mennonites but sowed the seed of infidelity in their communities, the chief of which were Cincinnati and Milwaukee. A nation founded "for the glory of God" did not foster such doctrine and "the younger generation almost as a whole has turned to God" (Steiner.)

The modern German is usually possessed of a common school education but is not necessarily cultured. His loyalty to his Fatherland is paramount until success has crowned his efforts here and then he sings lustily "My Country" and he has scarcely any rival in his persistant pursuit of the $$. In this mad chase he has lost his opportunity to improve the political morals of his adopted country; he loses the reverence for law that is so cherished in the Fatherland; he forgets the great strides that Germany is making today in the cause of temperance and aligns himself with the liquor interests and often holds the balance of power in his hands. How much of this attitude is due to his reception and environment in his new home? The aver-

age German in good environment usually developes into a good citizen. Steiner says, "The German has not largely contributed to the deepening of the religious life of the nation, although wherever he enters the life of the church he makes its expression more honest." He is often judged by his attitude toward the saloon but Mr. Steiner has "almost always found him industrious, intelligent, honest, frugal, patriotic and God-fearing." He possesses strength which we should conserve and he also possesses weaknesses which we "the strong" should bear that he may become a tower of strength in the New America.

On the whole the German is considered one of our best assets and our chief concern is that though Germany doubles its population every 47 years and has given us more than any other country, yet today it is sending us less than one-fifth sent from 1880 to 1890. Why is this?

Germany awakened to the value of its own children and to the loss it sustained through the emigration of its best people. A new colonial policy was adopted by which the government urged that emigration be diverted to Brazil and German colonies in Asia and Africa. But despite this effort the Germans continued to come to the United States. The government then turned to a more effective method—that of bettering the condition of the laboring class in the home land. Industries were promoted, public highways and canals were built and houses were made more sanitary. The Emperor himself in his message to his council of state championed the cause of the laboring class and made recommendations concerning their welfare. Today the attractions of the Fatherland often more than counterbalance the inducements of the United States, so Germany's gain is proving our loss.

SAN FRANCISCO—1849.

In 1849 the people of California applied to Congress for admission to the Union, with a Constitution forbidding slavery.

THE ENGLISH AND CANADIAN.

When we speak of the 878,000 English and the 1,205,000 Canadians in our country we feel almost as if it were a family affair. England like Germany, is directing her emigration to Canada and her other colonies and in turn the

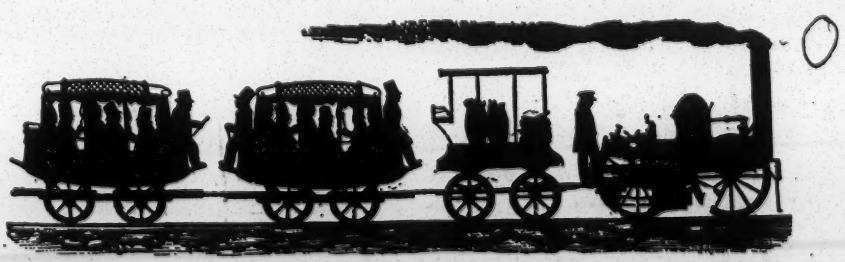
colonies are offering inducements and encouragement and, even in some cases, financial assistance. With Canada we are engaged at present in what resembles a game of "tag" in which Canada has "tagged" and has her fingers crossed. She so values our people that she beckons to them with allurements that now 1-5 of her immigrants are from the United States and they constitute nearly 1-2 of her farming element. She places such high estimate on our people that she reckons the cost and in ten years spent almost half as much in advertising in the United States as in all the rest of the world. She is also turning the children of the Old Immigration from us, so we are having to sustain loss from that source. While we give her about 60,000 people each year we in turn receive about 50,000 so our numerical loss is not so great but our incalculable loss is in the "article" exchanged for we give her our best farming element and receive from her skilled and unskilled laborers.

THE SCANDINAVIAN.

Ever since the founding of Delaware the Swedes, Norwegians and Danes have been valuable assets to our national life. But as the other forces of the Old Immigration have decreased so have those from Scandinavia. Our broad acres "to be had for the asking" probably influenced the immigration of the Swede more than any other people for he is a farmer, industrious and frugal. It is said there is scarcely any such thing as a second generation of the Scandinavian in America so soon does he become part of the warp and woof of our national fabric. The Scandinavian immigrant is invariably a Protestant and what is more a church member and what is still more an active worker and worshiper. He is intelligent and a chooser of good books; he is not wealthy nor yet poor but thrifty. He possesses the qualities that make up sterling character but as other foreigners he is as clay in the hand of the American who may fashion him a "goodly vessel" or otherwise. The two extremes of the work or product of the potter—America—are well depicted in "On the Trail of the Immigrant" by Steiner. Where the best has been cultivated the Scandinavian has become a valuable asset and the fact of his decreased immigration is to be deplored.

The forces that made up the Old Immigration are decreasing but our population is increasing, so there must be a New Immigration that is taking the place of the Old but—"It is among the native descendants of mixed Teutonic stock—the product of the crucible—that is to be fought out America's place in the progress of the human race. The historian of the future, coming to weigh in the balance of impartial judgment the evidence of centuries instead of decades, will find among the great facts contributing to the making of America this settlement of the West by the English, Irish, Welsh, Scotch, Norwegian, Dane, Swede, Swiss, Hollander and Canadian."

—Warne.



ONE OF THE FIRST RAILWAY TRAINS IN AMERICA

FOREIGN MISSIONARY CORRESPONDENCE.

AMERICAN MISSION, ZAGAZIG, EGYPT.

My dear friends:

This was the day of the trial before the Court of one of our Moslem Converts of this district. And tonight—with grateful hearts we say, "Jehovah hath done great things for us whereof we are glad."

This young man began teaching in the Mission School at Minet-el-Gamh several years ago. As he was living at his home he could afford to take a small salary and as time went on he began to show some real ability as a teacher. He soon began to desire more education in order to be able to do more advanced work and in this he was not hindered. He went to the El-Azhar, the great Moslem school, for a time but later found himself again in the mission school where he found that he really belonged. Later he went to Assiut where he had the advantage of more direct Christian influence, and finally he gave his heart to Christ Jesus and was baptized. We cannot understand what this means to one leaving Islam. The young man was happy in his new-found religion as long as he was with Christian people, but when his vacation came and he went home to his friends and wanted to testify for Christ there also, he found it a very difficult thing indeed. Some of his relatives and former acquaintances said that he cursed the Moslem religion and made a case against him in the Court. He denied the charge in his testimony, but confessed that he had changed his religion in accepting Christian faith. The day of his trial came and it is said that he witnessed a good confession before a crowded courtroom. About forty gave witness against him, although their witness did not always agree. He was given a rather light punishment and threatened with a much more severe one, in case of repeated provocation, which means that he will be constantly watched by his angry friends and acquaintances, and the least thing will be sufficient cause to drag him up again before the Court. Only God is able to keep him from the power of the evil one. He has controlled the decision of the Judge today and we can trust Him; but please join us at a throne of Grace in behalf of these poor sufferers. They are passing through what the early Christians did of persecution, in the early days. Their persecutors are like animals in the form of men.

Very sincerely yours,

MAY ROSE HART.

CAIRO, EGYPT.

Every boy and girl in our schools receives one period of religious instruction every day. I always have the smallest boys in the school in my Sabbath School class. They are generally promoted to a higher class at the first of the school year. The first day this year I had sixteen boys, not one of whom had been in the class last year. There are three Moslems, one Jew, one Greek and the rest are Copts or Protestants, all nice boys, and I pray that their lives may be better and purer and their souls saved.

It is very hard to get our boys and girls to come to the Sabbath School. Those who are "free" or even taken at a reduced rate are compelled to come, but only a few of those who pay full, can be induced to come. All are required to be present at the opening exercises of singing, reading and prayer.

Dr. Hogg once said, "If I can give a short lesson to a room full of boys and girls, I feel that I have done something for the Lord." We are all grieved that so few of our pupils come into the church "but the Lord knoweth them that are His."

Our mission has been called to mourn over the death, in her early youth, of Ruth Alexander, a lovely girl of nine-

teen. She had always been delicate, but we had hoped that she would outgrow her weakness and have a useful life, but God willed it otherwise, and she is at rest in the Home above.

Before this reaches you, Miss Buchanan will have reached the "home land." Many prayers have been offered for her recovery. We all sympathize deeply with her and with the school over which she presided so ably for only a little over one year.

I trust the church at home is remembering us all in its prayers. We need this so much. The congregation in the Faggale quarter has outgrown the schoolroom which has been used for church services. Mr. Logan of the Egyptian General Mission, seeing our need, offered to loan us a large tent that he had had for meetings. It has been put up in the back yard of the school. There were between five and six hundred there last Sabbath. They have called a pastor, and he was to have preached last Sabbath, but he was ill and Rev. Benjamin Fom took his place. The service was two hours long, but only a few wearied and left before the close.

Pray that those who hear, may believe and confess their faith in Jesus.

MRS. H. M. HARVEY.

Cairo, Egypt, Oct. 7, 1913.

TEMPERANCE.

This very important branch of our work is making wonderful progress. Plenty of good literature can be had free by applying to Mrs. R. C. Morton, 907 Irwin Ave., N. S., Pittsburgh, Pa.

If Presbyterial Temperance Secretaries will furnish Mrs. Morton with names and addresses of Society Secretaries, she will be pleased to mail literature direct and save postage. Let us create, maintain and develope a deeper interest in this great work.

Begin with the young. The people need education, agitation and concentration. "The Drunkard's Progress"—a series of splendid pictures by a famous Scotch artist and one of the finest things we have ever had on Temperance can be had for five cents or fifty cents per dozen. Every S. S. teacher and Christian worker should have a copy. Have you received your Temperance Year Book, yet? These are free for cost of mailing—five cents each. An item for every day in the year. Fine for Temperance Birthday meetings.

LITERATURE DEPARTMENT.

The readers of the Magazine will regret to know that Mrs. J. W. Harsha was compelled to give up the Literature Department of our Women's Board owing to her change of residence. Her husband accepted a call to serve a congregation in the city of Chicago. The undersigned is serving *pro tem* until someone can be permanently elected.

The demands for the new study books —"The King's Business" and "The New America" are most encouraging and demonstrate the eagerness of our women to inform themselves along the line of missionary enterprises.

A "Text Book Supplement" has been prepared by Mrs. Waid as a help to those who study the "New America." It can be had from the Literature Department for five cents per copy.

The Women's Council of Home Missions and the General Advisory Commission of Women for Foreign Missions have adopted a little pin to be known as the "Coronation Pin" and worn by all members of missionary societies. With these pins, purpose cards go, reading as follows:

MAKE JESUS KING

I will CROWN HIM in my life. I will seek to CROWN HIM in lives that come within my influence. I will do my part to CROWN HIM LORD OF ALL.

By faith, by love, by obedience, through prayer, through service, through sacrifice, "THIS ONE THING I DO."

The cost of these pins are: For Solid Gold and Enamel, $1.75. For Composition and Enamel, 35 cents.

Anyone desiring to secure either of these pins can order from the Literature Department.

MRS. H. C. CAMPBELL.

EDITORIAL.

TO THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH.

Dear friends:

One of the great demands of the readers of every magazine is for "something new," hence I presume the readers of our magazine will be pleased to have the latest news from Tanta Hospital.

All will remember that because of our inability to secure enough women doctors willing to go as missionaries it was decided by the Association that Tanta Hospital should be made a general hospital instead of an exclusively women's hospital as heretofore, and Dr. A. F. Grant was transferred from Assiut to Tanta to take charge of the Men's Department.

Dr. Anna Watson's continued stay in America, owing to the serious illness of her sister, left Dr. Grant entirely alone so that we had the anomaly of a women's hospital in charge of a man in a Mohammedan country. That Dr. Grant, in spite of the difficulties, was equal to the occasion, is demonstrated by the fact that the number of patients and amount of fees received in the first five months of the current year equaled those received for the first five months of 1912.

One who has never seen hospital work in an Oriental country could not imagine anything of the obstacles which Dr. Grant has had to meet.

At a recent meeting of the Association a committee consisting of Reverends Boyd, Alexander, Hunt and Coventry, together with Dr. Grant, was appointed to prepare plans and specifications to secure estimates thereon for the enlargement of the present buildings of Tanta Hospital so that work for men, women and children could be successfully undertaken. The names of the members of the committee are sufficient guarantee that the whole matter has been entered into very prayerfully and that its findings may be considered conservative and at the same time such as would be best for the work and for thhe establishment of the Kingdom of Jesus Christ.

At first sight the sum asked for seemed almost prohibitive but when the plans were carefully examined not a member of the Women's Board could suggest anything that she would like to have omitted. After a season of prayer a unanimous vote by the raising of hands of every member present was taken and it was decided that we would appeal to the women of our church to give us between $27,000 and $30,000 for the enlargement and equipment of Tanta Hospital. This large sum will not be needed all at once but we confidently expect that the Master will send us through His people, $9000 for this purpose before the first of April, 1914. We are making special prayer for this every day. We believe that the Lord never lays any obligation upon His servants without furnishing the necessary means to carry out His plan.

Further details will be forthcoming as soon as they reach us. We are more grateful than we are able to express to those who have so generously contributed toward the Building Fund of the Tanta Girls' school.

We confidently expect Mrs. Porter's Monument of Gratitude to have all the figures turned right side up at our General Convention next May in the city of Philadelphia.

Miss Buchanan of Cairo has made a very nice recovery and is now with her dear ones in Hebron, Indiana. The health of all our missionaries is good at last reports although Miss Kate Hill has been called to mourn the death of her mother and Mr. and Mrs. Nesbitt have laid little Mary to rest in the beautiful little cemetery at Sialkot. We commend these sorrowing hearts to your tender, sympathetic prayers.

MRS. H. C. CAMPBELL,
Foreign Secretary.

THE SARAH FOSTER HANNA MEMORIAL FUND COMPLETED!

The top of our "Monument of Gratitude" is complete. The sum necessary has been received by the Hanna Memorial Committee. There is now an assembly Hall at Sangla Hill, India and there will be in the Tanta School the same amount for same purpose making a complete tribute of Ten Thousand Dollars as memorials to Mrs. Sarah Foster Hanna.

The women of Chartiers Presbyterial presented a memorial to the General Convention at Chicago, 1912, asking the privilege to take the initiative to secure a suitable memorial to Mrs. Sarah Foster Hanna.

The opportunity to give to this memorial was open to all the women of the church, and to be over and above any regular work undertaken. The committee from Chartiers presenting this memorial, Mrs. J. V. Clark, Miss Helen Templeton, Mrs. M. R. Barr, Mrs. N. I. Blair, Miss M. C. Murdock, Miss Mary Gabby, Mrs. Edgar B. Murdock—Mrs. M. R. Barr as treasurer and Miss Helen Templeton as chairman—by untiring efforts has accomplished the work and with them the whole church rejoices today that there will be two memorial assembling halls in the foreign fields, one at Sangla Hill, India, and one in the Girls' Day and Boarding School at Tanta, and when these are occupied, there will be a stream of influence through the young womanhood taught in these schools, going out as imperishable as the souls that will be saved in Jesus Christ. The pupils of Mrs. Hanna, the churches and neighborhood and friends in Washington, Pa., and many, many women throughout the United Presbyterian Church will be happy to know of the completion of this undertaking, beautiful and appropriate to Mrs. Sarah Foster Hanna.

Let the women of the church and friends of Mrs. Hanna sing a Psalm of thanksgiving!

* * * *

A LOOK AT THE "MONUMENT OF GRATITUDE."—LET US COMPLETE IT!

We must not be careless and get the wrong impression about the fund just completed. One careful glance shows that there is yet needed $13,180 to complete the sum of $50,000 needed before the Women's Board will turn *one spadeful* of dirt to build.

The $5,000 at top of Monument, page 269, this issue, has reduced the sum needed. Now let us complete it before the Convention at Philadelphia, May 12-14. If this is done the women of the church will have accomplished one of the greatest obligations ever asked of them in the way of building.

And how many, *many* women there are who have not yet done anything. This is a privilege and a duty and we should not delay.

Mrs. Mary Clokey Porter's "Monument of Gratitude" has inspired many to contribute to the building of the school at Tanta for the girls in Egypt. Let us complete it now without delay—Senior and Junior Life Memberships and Special Gifts, should accomplish the task.

* * * *

Shilo, Indiana, W. M. S. of 14 members sends a word of inspiration in the following—Ed.

O! For a "Million dollars!" the calls are so many, the needs so great! We sent our $10.00 to the Sarah Foster Hanna Memorial Fund (I'm sending my "Shower" Dollar.) We have sent four "Life Members" to the W. G. M. S. for Girls' Boarding School, Tanta, Egypt, and still, what a painful lack there is! But our little society of 14 with Mrs. English, Miss M. A. Hudelson and my "shut-in" self in our "eighties," seldom able to get out to a meeting and two of our women almost "nominal," from distance—"Shilo W. M. S."—does not seem to present a "Strong Front!" Our October Thank-Offering was $57.00.

May our Father help us all!

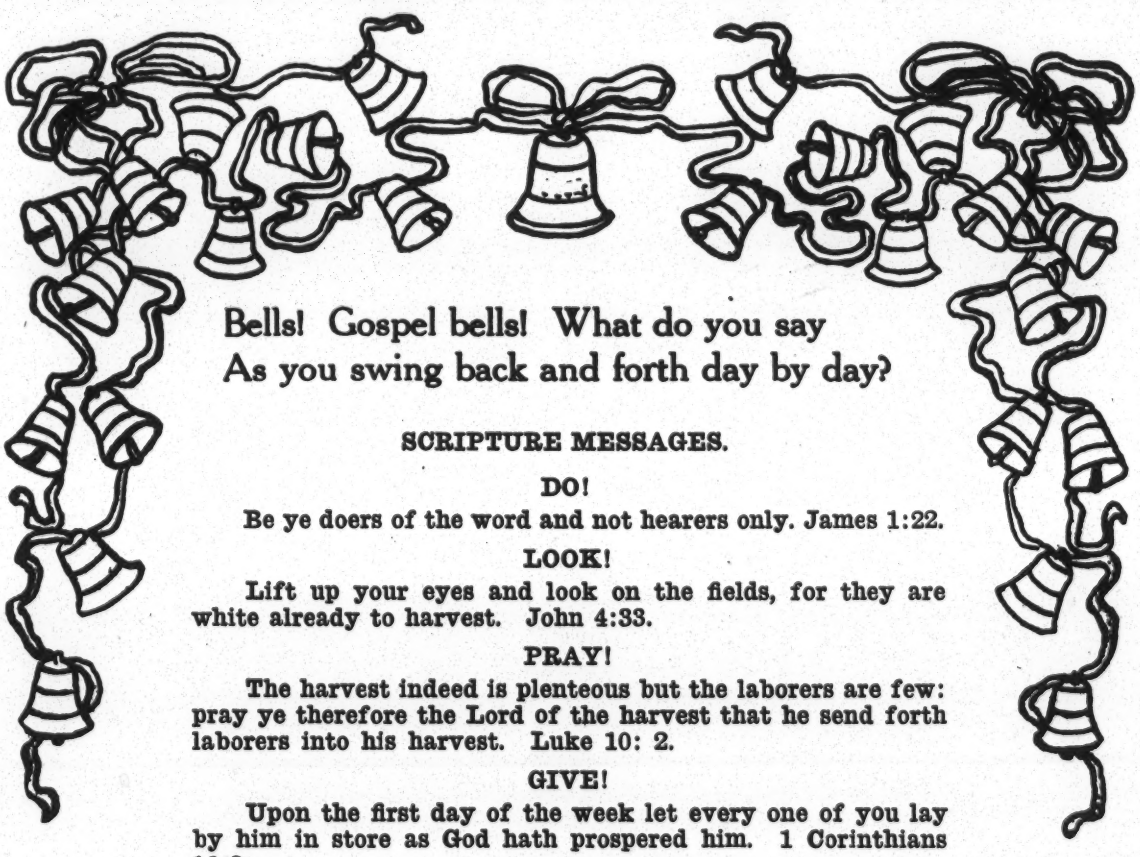
M. C. W.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

SCRIPTURE MESSAGES.

DO!

Be ye doers of the word and not hearers only. James 1:22.

LOOK!

Lift up your eyes and look on the fields, for they are white already to harvest. John 4:33.

PRAY!

The harvest indeed is plenteous but the laborers are few: pray ye therefore the Lord of the harvest that he send forth laborers into his harvest. Luke 10: 2.

GIVE!

Upon the first day of the week let every one of you lay by him in store as God hath prospered him. 1 Corinthians 16:2.

GO! OR SEND!

Go preach the gospel to every creature. Mark 16:15.

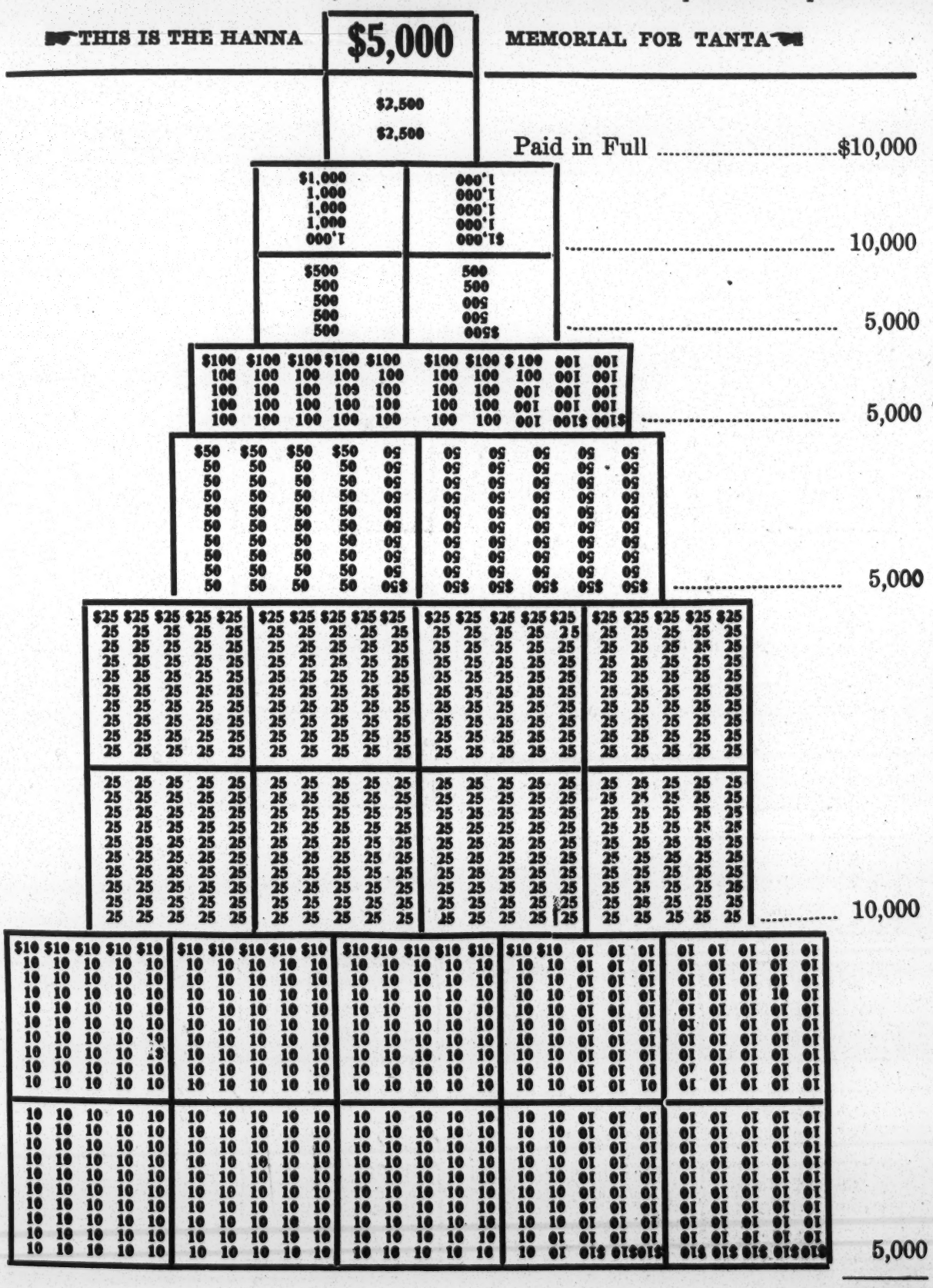
STUDY.

STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDTH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH. 2 TIMOTHY 2:15.

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Before May 12, 1914
HOW? .....By Senior and Junior Life Membership Fees and Special Gifts



A Glance at the "Monument of Gratitude"

One Year Ago and Now—A Contrast.

JANUARY, 1913		JANUARY, 1914	
BLOCK No. 1 $5,000.00	Figures wrong side up.	BLOCK No. 1 $5,000.00	The Sarah Foster Hanna Memorial Fund is complete in Block No. 1.
BLOCK No. 2 $2,500.00 $2,500.00	Figures right side up.	BLOCK No. 2 $2,500.00 $2,500.00	Complete.
BLOCK No. 3 TEN $1,000.00	All standing on their heads pleading for relief.	BLOCK No. 3 TEN $1,000.00	Four rows of figures look up with a smile of joy, while six other rows long for a change of position.
BLOCK No. 4 TEN $500.00	Only one $500.00 given proper position.	BLOCK No. 4 TEN $500.00	Seven $500.00 right side up.
BLOCK No. 5 FIFTY $100.00	Three of the number have natural poise.	BLOCK No. 5 FIFTY $100.00	Thirty-seven of the fifty $100.00 are perfect in their lines.
BLOCK No. 6 ONE HUNDRED $50.00.	Only two $50.00 found correct base.	BLOCK No. 6 ONE HUNDRED $50.00.	Forty of the one hundred have found their proper balance.
BLOCK No. 7 FOUR HUNDRED $25.00	Two hundred senior life membership fees—$25.00 each—paid.	BLOCK No. 7 FOUR HUNDRED $25.00	Amount paid in full into the treasury of Women's Board by May 1, 1913. (Additional Life Membership fees have since been credited in other blocks.)
BLOCK No. 8 FIVE HUNDRED $10.00	One hundred and forty-five $10.00 paid as Junior Life Membership fees.	BLOCK No. 8 FIVE HUNDRED $10.00	Three hundred and thirty-eight Junior life membership fees paid into the treasury.

SUMMARY.

Block No. 1, Paid	$ 5,000.	Balance	$
Block No. 2, Paid	5,000.	Balance	
Block No. 3, Paid	4,000.	Balance	6,000
Block No. 4, Paid	3,500.	Balance	1,500
Block No. 5, Paid	3,700.	Balance	1,300
Block No. 6, Paid	2,000.	Balance	3,000
Block No. 7, Paid	10,000.	Balance	
Block No. 8, Paid	3,380.	Balance	1,620

Total Amount Paid $36,580
Total Sum Required $50,000

Who will help raise the remaining $13,420 through special gifts and life membership fees before May 12, 1914, so that the "Monument of Gratitude" may be presented complete to the Annual Convention of the Women's General Missionary Society to be held in Philadelphia, Pa., May, 1914, and the Girls' Boarding School, Tanta, Egypt may be begun during the present year?

Reader! Will you help and thus give and gain a blessing?

"LINE UPON LINE."

Every Women's or Young Women's Missionary Society that has doubled its thank-offerings of 1912 during 1913 will be given recognition on the Honor Roll for 1913.

Every Junior Society that has given an average of one dollar per member during 1913 will gain a place on the Honor Roll.

Societies may include in their report blanks money paid as thank-offerings for life membership fees and special gifts to work under the care of the Women's General Missionary Society. Be careful to report the sums thus:

☞Regular offerings 1913 .....
☞Life Membership fees .....
☞Special Offerings .....

All societies should send their thank-offering blanks *well filled in* to their Presbyterial Thank-Offering Secretaries by the close of each year, and these secretaries should send all blanks with copies of their annual reports to their Presbyterials to the General Thank-Offering Secretary during the month of January.

Let there be no delay!

SPECIAL GIFTS FOR GIRLS' BOARDING SCHOOL, TANTA, EGYPT.

(Continued.)

Mrs. J. P. MacDanel, Cedar Rapids, Iowa. In memory of her husband.

Miss Jessie H. Crawford. (No address given.)

Mrs. Elizabeth Holmes and Miss Ida Holmes in memory of their mother who for many years was Junior Secretary of Xenia Presbyterial, to a memorial for Mrs. N. W. Stevenson.

"A friend."

An "unknown friend" in Westmoreland Presbyterial.

Rock Island Presbyterial.
Los Angeles Presbyterial.
Cedar Rapids Presbyterial.
Colorado Presbyterial.
Tennessee Presbyterial.
Caledonia Presbyterial.
Allegheny Presbyterial.
Arkansas Valley Presbyterial.
Monongahela Presbyterial.
Cleveland Presbyterial.

THE "FIVE HUNDRED PROCESSION."

JUNIOR LIFE MEMBERS.

$10.00 Each.

Mabel Lee Livingston, Washington, Ia. By her mother.

Frank Lester Gibson, Loveland, Colo.

William Allen Sawhill. (No address given.)

David Galt McCornack and Margaret Jean McCornack, Traer, Iowa. By their parents.

James Wallace McConnell, Garner, Ia. By W. M. Society.

Louisine Augusta Kraeer, Vera Cecelia Caroline Kraeer, Midway, Pa. By their father.

Wallace Wright Eavey, Xenia. O. By his grandmother, Mrs. J. E. Eavey.

William Davidson, Xenia, O. By his aunt, Miss Emma Davidson.

Thomas Franklin Clements and William Harry Clements, Hoopeston, Ill.

Doris Davidson, Ingram, Pa.

Elizabeth Craig, Ingram, Pa.

Elizabeth Zeigler, Pittsburgh, Pa.

Corrinne R. Smith, Pittsburgh, Pa. By her grandmother, Mrs. R. S. Smith.

Dorothy Grace Campbell, Cleveland, O. By Mrs. William Pultney.

Warren Campbell, Cleveland, O.

Margaret Elizabeth Hammond, St. Clairsville, Ohio. By her aunt, Miss Lyda Lantz.

Margaret McElhaney, Canonsburg, Pa. By her former S. S. teacher, Mrs. G. N. Glass.

Loyal Alvin Brown, Canonsburg, Pa. By his mother and grandmother.

Elizabeth Margaret McKibbon. Money earned by herself.

Isabella Leach Gesler. Money earned by herself.

Jack Cochrane Daub. By his aunt, Miss Burd Cochrane.

Robert George Daugherty. By the Junior Society.

Alexander Henry Crawford: By his father.

The last five are members of the Junior Society of 6th Church, N. S. Pittsburgh, Pa.

Grace Elizabeth Giffin, Tarkio, Mo.

Elizabeth Rankin, Tarkio, Mo.

SENIOR LIFE MEMBERS.

$25.00 Each.

Miss Carrie E. MacDanel, Cedar Rapids, Iowa.

Mrs. Elizabeth Mitchell, Cedar Rapids, Iowa.

Mrs. J. W. MacDanel, Cedar Rapids, Iowa.

Mrs. R. E. MacDanel, Cedar Rapids, Iowa.

The four above by Mrs. J. P. MacDanel.

Mrs. B. A. Bubbett, Murdocksville, Pa.

Mrs. Samuel Torrence, Bulger, Pa. By Mrs. J. R. Wilson.

Miss Elizabeth Glass, Bulger, Pa. By her father.

Mrs. A. A. Ferguson, Loveland, Colo.

Mrs. Rebecca Fleming, Washington, Iowa. By Mrs. Harvey Bell.

Mrs. Joseph Hay, Waterloo, Iowa. By Miss Anna Davidson.

Miss Mildred Berneice MacDanel, Cedar Rapids, Iowa. By her grandmother, Mrs. J. P. MacDanel.

Miss Ellen Louise MacDanel, Cedar Rapids, Iowa. By her grandmother, Mrs. J. P. MacDanel.

Mrs. J. A. Cotton, Henderson, N. C. By. W. M. S., Henderson, N. C.

Mrs. J. M. Gillespie, Monmouth, Cal. By Monmouth, Cal. W. M. S.

Mrs. S. M. Kelso, Xenia, Ohio.

Mrs. H. L. Hood, Washington, Pa. By W. M. S., North Buffalo, Pa.

Mrs. H. W. Leech, Washington, Pa. By her husband.

Miss Mary M. Rodgers, 2nd Church, Washington, Pa.

Mrs. Agnes McKee, 3rd Church, St. Louis, Mo.

Mrs. Thomas Patterson, 3rd Church, St. Louis, Mo.

Mrs. Janet Mae Dowell, McKeesport, Pa. By her children.

Miss Jennie H. Clark, Washington, Pa. By a friend.

Miss Dorcas Teas, Philadelphia, Pa. By Guinston, Hopewell and Lower Chanceford Societies.

Mrs. Anna Stoddard, Boston, Mass.

Miss Mary Trimble, Bellevue, Pa.

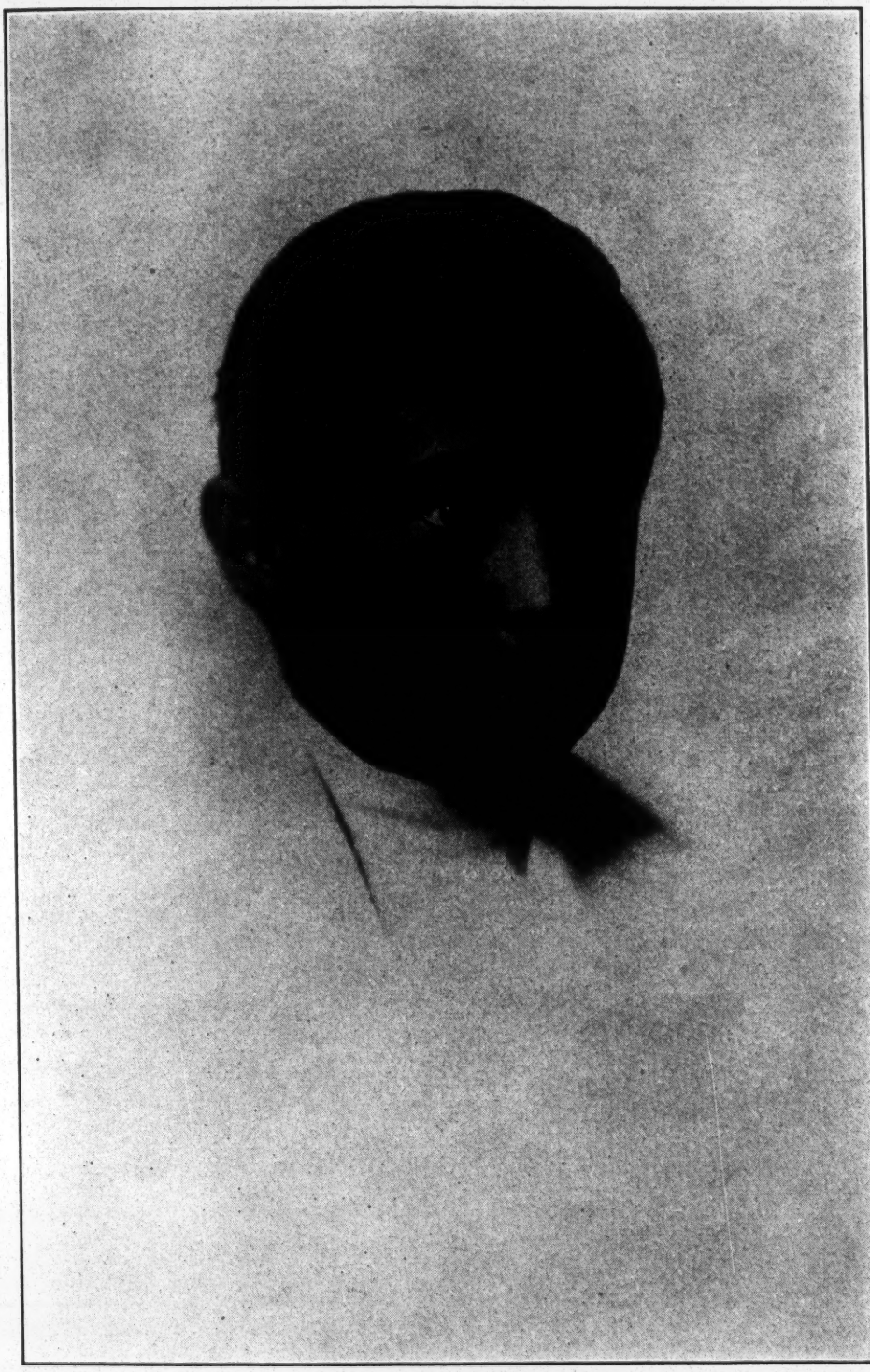
Miss Annetta Trimble, Bellevue, Pa.

Mrs. J. B. Marts. (No address.) Caledonia Pres.

Mrs. Elizabeth Scott Pearce, West Delhi, N. Y. In memory of her mother, Mrs. Henry Scott.

Mrs. H. C. Chambers, Khangah Dogran, Punjab, India. By Mrs. I. J. Mitchell, West Middlesex, Pa.

Mrs. S. G. Huey, St. Louis, Mo. By W. M. S., Grand Ave. Church.



WILLIAM DAVIDSON
JUNIOR LIFE MEMBER

First Church Junior Society, Xenia, Ohio

Made Life Member by
his aunt, Miss Emma
Davidson.

WALLACE WRIGHT EAVEY
JUNIOR LIFE MEMBER

This little boy is a grandchild of Rev. and Mrs. John Giffen of Cairo, Egypt.

Made Life Member by his grandmother, Mrs. J. E. Eavey, First Church, Xenia, Ohio.

Mrs. J. H. McClintock, Pittsburgh, Pa. By her husband.

Mrs. A. B. Scott, Crafton, Pa.

Mrs. J. H. Maxwell, Chester, W. Va. By her son, Joseph Maxwell.

Mrs. Lizzie G. Oldham, Toronto, Ohio.

Mrs. J. F. Jamieson, Des Moines, Iowa. By Elmwood W. M. S.

Miss Leana Edie, Beaver, Pa. By W. M. S. and Y. W. M. S.

Mrs. Emma Millen Magruder, Xenia, Ohio.

Mrs. S. M. McGonagle, Rockwell City, Iowa.

Mrs. W. J. Ewing, Youngstown, Ohio.

Mrs. Frank E. Findlay. By W. M. S., 1st, Cleveland, Ohio.

Miss Margaret M. Davidson, Greensburg, Pa.

Mrs. William M. Lorimer, Mt. Pleasant, Pa.

Mrs. Henry Bell, Tarkio, Mo.

Mrs. Charles Bradbury, Phoenix, Ariz.

Miss Margaret A. Bell, Monsura, Egypt.

Miss Jane Tweed Bell, Tarkio, Mo.

The last three by their mother, Mrs. Henry Bell.

Mrs. W. J. Buchanan, Monmouth, Ill. By her mother, Mrs. E. A. Brownlee.

Miss Lois M. Buchanan, Gujranwala, India. By her grandmother, Mrs. E. A. Brownlee.

Mrs. Robert Hamill, Mahoningtown, Pa. Christmas Gift.

Miss Rebekah Browne, New Castle, Pa. Christmas Gift by S. S. Class.

Mrs. Kate Stewart, Chicago, Ill.

Mrs. T. A. Clark, St. Clairsville, Ohio.

Mrs. J. F. Hanna, Riverside, Cal.

Mrs. A. B. Caldwell, Sangla Hill, Punjab, India. By three friends.

Mrs. E. J. Gowdy, Santa Ana, Cal. By her children.

Mrs. Will J. Lindsay, Santa Ana, Cal. By the Intermediate Society of which she is leader.

Mrs. W. A. Russell, New Brighton, Pa.

Mr. Samuel Reid, Beaver Falls, Pa.

Miss Olive L. Torrence, Bulger, Pa.

Mrs. Elizabeth V. Woods, Princeton, Ind.

Miss Mary C. Harper, Butler, Pa. By Beaver Valley Presbyterial.

Mrs. Jane Hadley, 82 years old, Cambridge, Mass., the mother of Mrs. Henry Nesbitt and Miss Nancy Hadley, India. By Mrs. E. L. Hadley.

Correction in Life Membership of January.

Ina F. Armstrong of Butler, Pa., in memory of her mother, Mrs. Sarah Harper Armstrong.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

YOUNG WOMEN'S MISSIONARY MEETING.

A Suggested Program.

Devotional Service.

Bible Reading—The Policy of the Early Church.

Extension. Acts 2:41, 5:14, 6:7.

Education. Acts 2:42, 5:42, 6:4.

Finance. Acts 2:44-45, 4:32-35.

Prayer. Acts 1:14, 2:42, 4:31.

1. Draw up a policy which you think adequate to the needs of your society.

2. Make a list of the strong and weak points in your society and give reasons for your classification.

3. Discussion: Are we doing our best? If not how may we increase our efficiency in the King's Business?

HOME MISSION STUDY: CHAPTER 2, "THE NEW AMERICA."

SPECIAL.

A Young Women's Society organized in North Church, Philadelphia, Pa. Eleven charter members. President, Miss Reba Hunsbuger.

READ THIS.

Contributions to special workers' salaries are growing. More than enough to pay one of our India Missionaries is in hand. Before March 31 comes will you not endeaver to prove that the other four workers have received their just recompense?

AS TO BLANKS.

Presbyterial Y. W. Secretaries: Will you not forward blanks quickly to the individual societies? And secretaries of local societies: Will you not be very careful in making your reports to have all your statistics (as to money) to be identical with the treasurer's records as given to the Presbyterial treasurer. Also note the date for return of blanks to Y. W. Secretaries. Please be prompt.

HALF-HEARTEDNESS.

Can it be true that any of the members of our Young Women's Organizations can be charged with such a lack or fault? Yet here are the facts. One strongly interested in our young women in their missionary activities says: "But to get them to attend the meetings is the question. We visit and have little socials and everything that can be invented to keep up interest and seem to fail. The girls or young women are all good and come of good families—only so careless."

Half-heartedness. What is it? A whole-hearted person is one who is generous and unselfish in her service, giving the best of herself. Then a half-hearted person must be a sort of miserly, selfish creature who chooses the so-called easy path and is more of a conscript than a volunteer in service.

Half-heartedness in the Christian implies a falling away from Christ. It is the beginning of the tangent life—the life that grows farther and farther from Christ, the center. It is world-likeness, a lack of desire for better things, a satisfaction with low-plane living.

Is it true that our girls can be satisfied with less than the best? That they are willing to follow the path of least resistance? That they fail to take advantage of the opportunities offered them to grow in missionary zeal and to prepare themselves to give light in dark places? For who, at this moment, must be fitted to sustain the Women's Work at home and be messengers to our women and children across the seas but our Young Women? They alone are qualified.

But why lay such emphasis on missionary activity and the necessity for wholeheartend work? Because "the mission of the church is missions." The women of Christendom have received greatest blessings in Christ, therefore they are correspondingly morally obligated to give Christ to those who know Him not—our sisters and little ones in darkness.

The missionary society is the principal school in which to receive our education on how and what to do. Why should any young woman treat it as a matter of small moment? How detect whether or not the malady of half-heartedness has laid hold on one? It parades under many names. It may be "too busy," "the proverbial headache," "another engagement," "sweeping or baking day," "inopportune time for meeting," "prosy program," "I forgot" and so on. But as one thus afflicted said, "We usually plan our work to suit our desires. We do find time for the things we want to do."

We shall assume that this disease is not general; so when your Society is asked to do a work, your answer will be a hearty response. When your monthly meeting convenes, you will never dream of hunting up excuses for absenting yourselves. You are not the ones to admit "Giant Half-Heart." Lest the trouble might covertly invade your circles, fortify yourselves by the determination to "be strong and of a good courage." Also, remember that "to the victor belong the spoils."

THE PURPOSE OF THE YOUNG WOMEN'S MISSIONARY SOCIETY.

By Mary L. Kissick, Albia, Iowa.

Everything worth while, everything that expects to accomplish anything has an aim, a mark, a purpose.

The builder has an aim, his purpose—the finished building, which he works out of the pile of lumber, nails, shingles and mortar.

The teacher accomplishes little if the classes are heard and lessons assigned without some definite purpose at every step. A spectator may not always see the aim, the mark aimed at, but it must be there, if the workman, the organization or society is to accomplish anything worth while.

We believe that one organization which has a place to fill, a need to meet, is The Young Women's Missionary Society. What is the purpose of the Young Women's Missionary Society? I quote from the Constitution, "The object shall be to arouse and develop an interest in the cause of missions among the young women of the church, to form the habit of systematic giving and to aid in the work of the Women's General Missionary Society.

The aim may be considered under three headings. First, "to arouse and develop an interest in the cause of missions among the young women of the church."

The church of Jesus Christ is the greatest organization in the world and the greatest business of the church is *missions*. This is a Missionary Age, an age when many hearts have awakened and have heard the call, "Go ye into all the world" and also the cry, "Come over into Macedonia and help us." If there were enough who had heard the call to carry the gospel story, or if they could do the great work without the help of others at home we would have no reason for the first aim of the Young Women's Missionary organization. But because the work done seems like only a drop in the bucket and because God's richest blessings come only in answer to earnest, persistent prayer, we see the need for others to be aroused, to become interested in this work, which will not only save souls but will bring the richest blessing to the individual life.

No nation can rise higher than the women of that nation. As we look at the non-Christian lands we see superstition, low moral ideas, cruelty and degraded homes. Woman in China is despised and rejected. When a woman missionary said that her husband did not get drunk, smoke opium, nor beat her, a poor Chinese woman said, "You have been talking about heaven and hell in a world to come. Your life now is heaven and mine a hell." We who have always lived in a Christian land can hardly realize their condition.

In our study of missions month by month the aim is that we as young women may know of the needs and opportunities among these women. Knowledge must precede interest. Interest must precede action. Someone has said, "The vision of the heathen world with hands outstretched, hungering for sympathy and love and light is one of the greatest inspirations to missionary effort. To the women of the church comes the call to hear and heed the cry of the suffering women in heathen lands but the special appeal is to the young women for they are the only ones who can carry the message to these down-trodden women.

The buoyant hopefulness of youth will inspire the down-trodden servants of Mohammed or Brahma with new life. If the apostle John were living at the present time, he could add another verse to the second chapter of the first epistle —"I write unto you. young women, because unto you is given a glorious opportunity." Women hold the key to the hearts of the women of the world.

As our interest is aroused in missions, all may answer in spirit, "Here am I, send me." But the Master will not use all of us on the open field for every life work does not lie in the foreign field and perhaps not in the Home Mission Field.

Christ did not command us to pray the Lord of the harvest that He send forth missionaries but laborers for there are others just as necessary as missionaries—those sent. The harvest hands that directly reach the souls of men to save them are native workers, missionaries and intercessors; of these three the in-

tercessor is the most important, because he is working at the very root and foundation of all harvest success, and his faithfulness determines the success of all others. The missionary on the field cannot do his work alone. When the intercessor's hands fall, Amalek prevails. Prayer, based on God's word, is the only weapon man can use to touch the invisible foe. We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual forces in China only by the way of the place above, where Christ is ever living to make intercession for us.

After our aim has been reached of arousing an interest in missions then we will have not only some called to go forth but many who may fill the rank of an intercessory missionary.

There is no more inspiring conception of life than this: That God has a plan for every life; a separate plan for each separate life, a plan suited and fitted to each life; a plan possible of realization by each separate life; a plan for your life and a plan for mine. A great redemptive arch is being built; Christ is the keystone; my life and yours may be built in somewhere, if we accept God's plan for our individual life. The aim of our society is that each member may be so interested as to be trying to find out God's plan for her life.

Second. To form the habit of systematic giving. This is an important part of our service to Christ. I would like this evening to lay the emphasis on the word GIVING. S. D. Gordon says: "Money is queer stuff, it may be a cruel tyrant or it may be the most faithful, intelligent friend. Gold contracts—God expands. If God be the dominating power in the life, then money comes the nearest omnipotence of any tangible thing." For our good, if it were not needed in carrying forward the work of the Kingdom, giving is necessary. We find an amount, a systematic plan for giving of that which is given to us. Mal. 3:10, "Bring ye all the tithes into the storehouse."

We need to exchange our money into lives; purified, uplifted, redeemed lives. As we give of our means to transform lives, there will come to our own lives more of the expanding power of God.

Third Purpose. To aid in the work of the Women's General Missionary Society. The General Missionary Society has a greater work and responsibility than we sometimes realize. They, as the older women, carrying the greater burden, often long for the presence and cooperation of younger women. They need the strength, the enthusiasm, the hopefulness in taking up the new devises, the new plan which must be employed if missionary work is to increase instead of decrease.

We also aim to aid in having prepared workers to step in and fill the ranks made vacant in the ranks of the General Missionary Society.

The Young Women's Missionary Society has the threefold purpose in its organization but there is one great central purpose, the bringing into the lives of the young women of the church very definitely and very clearly the message—"The Lord hath need of thee" in His plan for World redemption.

*Prepared for Des Moines Presbyterial Convention.

STUDY FOR THE MONTH.

MARCH—"THE KING'S BUSINESS."

Resources of the King's Army.

"Our interest in missions is a mark of our Christian character. Our participation in missions is the measure of our Christian attainment."—H. C. Mabie.

Scripture—Neh. 4:1-6.

Roll Call—Current Missionary Events.

Topics for Study.

1. Our Aim and Policy.
2. Discussion—Are we satisfied with our present attainments. If not, how can we improve our society?

"THE NEW AMERICA."

A Study in Immigration.

II.

What we need is not more bars to keep foreigners out, but more Christian laborers to work with them and teach them how to gather the harvest of American and Christian liberty.

—CHAS. THOMPSON, D. D.

1. The Invitation extended to the Old World Immigrant by Invention, Discovery and Opportunity.
2. Sources and Character of the Immigrant of the Period 1790-1865.
3. "Forced Immigration" and the Introduction of the Race Problem.

SARAH FOSTER HANNA MEMORIAL FUND

In Charge of Helen M. Templeton, 55 Morgan Ave., Washington, Pa.

THE MRS. HANNA MEMORIAL COMMITTEE IS VERY HAPPY TO BE ABLE TO ANNOUNCE THE COMPLETION OF THE TEN THOUSAND DOLLARS. OUR HEARTS ARE FULL OF GRATITUDE TO THE MANY FRIENDS WHO HAVE MADE THIS MEMORIAL POSSIBLE. RESPONSES HAVE COME FROM ALL PARTS OF OUR OWN LAND AND FROM ACROSS THE SEAS.

MAY GOD'S RICHEST BLESSING BE UPON YOU ALL, AND UPON HIS WORK WHEREVER IT IS BEING CARRIED ON.

REPORT OF CONTRIBUTIONS

Continued from January.

W. M. S., Caledonia Presbytery	$15.00
W. M. S., Texas Presbytery	5.00
Mrs. S. C. Perry, Greenfield, Iowa	10.00
W. M. S., Monmouth Presbytery	5.00
W. M. S., Los Angeles Presbytery	15.00
Mrs. Maria Brinson, DuQuoin, Kan.	25.00
W. M. S., Colorado Presbytery	15.00
Mrs. W. P. Gordon, Colona, Pa.	1.00
W. M. S., Tennessee Presbytery	10.00
W. M. S., Central Illinois Presbytery	20.00
W. M. S., Big Spring Presbytery	7.00
W. M. S., Sidney Presbytery	2.00
W. M. S., Southern Illinois	5.00
W. M. S., Cleveland Presbytery	18.00
Gilchrist Memorial Church, W. M. S.	10.00
Manhattan, Kansas, W. M. S.	10.00
Salem, Indiana, W. M. S.	5.00
Idaville, Ind., W. M. S.	13.00
Cedarville, Ohio, W. M. S.	5.50
Clarinda, Iowa, W. M. S.	10.00
Lenox, Iowa, Y. W. M. S.	5.00
Atlantic, Iowa, W. M. S.	5.00
Fresno, Ohio, W. M. S.	5.00
Martin's Ferry, Ohio, W. M. S.	1.00
Fredericksburg, Ohio, W. M. S.	10.00
First Ohio Presbyterial	24.00
Barnet Center, Vermont, W. M. S.	4.00
Fairview, Pa., W. M. S.	5.00
Sharon, Pa., W. M. S.	10.00
Cambridge, N. Y., W. M. S.	10.00
Cambridge, N. Y., Y. W. M. S.	1.00
Sugar Creek, Ohio, W. M. S.	1.00
Mt. Vernon, Washington, Missionary Aid Society	10.00
First Braddock, Pa., W. M. S.	20.00
East McKeesport, Pa., W. M. S.	5.00
Murrysville, Pa., W. M. S.	6.50
First McKeesport, Y. W. M. S.	1.00
Traer, Iowa, W. M. S.	10.00
Waterloo, Iowa, W. M. S., Memorial to Mrs. Anna Frazer Whannell	18.00
South Omaha, Nebraska	5.00
Central Omaha, Nebraska	10.00
Mr. John Flack, Omaha, Neb.	25.00
Mrs. W. J. Stevenson in memory of Mrs. R. D. Potter	5.00
Dayton, Pa., W. M. S.	5.00
Bovina Centre, N. Y., W. M. S.	5.00
Center Juniors, Pa.	1.00
Lake Presbyterial	12.00
Burlington, Washington, W. M. S.	10.00
Wellsville, Ohio, W. M. S.	5.00
Second, Washington, Pa., W. M. S.	226.17
Rowers, not Drifters, S. S. C., Dayton, Pa.	5.00
Herron Hill, Pittsburgh, Pa., W. M. S.	20.00
Shadyside, Pittsburgh, Pa., W. M. S.	20.00
Fourth, Pittsburgh, Pa.	10.00
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Seventh, Pittsburgh, Pa., W. M. S.	5.00
Homestead, Pa., W. M. S.	5.00
Robinson Run Junior M. S., McDonald, Pa.	5.00
LeClaire Prairie, Iowa, W. M. S.	5.00
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Kansas City, Kans., W. M. S.	5.00
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Shiloh, Pa., W. M. S.	2.00
Bethel, Pa., W. M. S.	10.00
Oak Grove, Pa., W. M. S.	3.00
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Beaver Falls, Pa., W. M. S.	5.00
Rochester, Pa., W. M. S.	5.00
McNaugher Memorial, N. S., Pittsburgh, Pa., W. M. S.	10.00
Glade Run, W. M. S., Valencia, Pa.	3.00
Carmel, Indiana	5.00
First, Indianapolis, Ind., W. M. S.	10.00

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Mrs. W. H. Wilson, Detroit, Mich.	1.00
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Miss F. B. Wilson, Detroit, Mich.	1.00
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Mrs. Jennie McCloy, West Hebron, N. Y.	.25
Mrs. Harriet Foster McClellan, Salem, N. Y.	5.00
Miss Jennie H. Clark, Washington, Pa. .	1.00
Mrs. Sarah J. Patterson, Marissa, Ill. ..	1.00
Mrs. A. Craig Dirmond, Seattle, Wash.	1.00
Mrs. Wm. Ure, Omaha, 86 years of age, a personal friend of Mrs. Hanna ...	25.00

(Continued in March Number.)

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Dec. 2, 1913.

The regular meeting of the Board was held at regular time and place. Mrs. Yourd conducted devotional exercises. After singing and reading the Scripture, Miss Reed and Mrs. Milliken led in prayer.

Treasurer reported receipts $11242.48; disbursements $22246.90.

Our Home and Indian Secretaries attended the meeting of the Council of Women for Home Missions in New York, Dec. 3, 1913.

Freedmen's Secretary reported a request from Riceville and Bluestone for clothing and shoes; especially men's clothing for Riceville.

Received reports from Camden, Miller's Ferry, Prairie and Norfolk.

"Hanna Hall" is the name given to the Camden dormitory.

Young Women's Secretary reported three new societies organized: Amoret, Mo., Kansas City Presbyterial, 25 active and one honorary member; Third Spokane, Washington; Willamette, Oregon, reported by our Field Secretary, Mrs. Alter.

Foreign Secretary received letters from Mr. Boon, Miss Maxwell, Mrs. Harshaw, Dr. Maria White, Mrs. Nesbitt telling of the death of her dear little daughter Mary on Nov. 3, 1913. From Dr. Anna Watson, Mr. Moody, Dr. Grant giving report of Tanta Hospital.

Parsonage Secretary reported the transfer of the New Wilmington property to Mr. Rose.

A loan of $1350 was granted Engleside.

Mrs. Porter reported the Constitution of Federation of Women's Board of Foreign Missions was prepared and printed.

The 9th of January is the day set apart for prayer.

Mrs. Porter was appointed to do the corresponding with the Advisory Com. of Federation of Women's Board of Foreign Missions.

Dec. 16, 1913.

The usual devotional worship was conducted by Miss Little. Mrs. Milliken and Mrs. Wilson led in prayer.

A letter from Mrs. F. D. McKee, Des Moines, Iowa notified us of the organ-

ization of a Women's Missionary Society at St. Charles, Iowa.

Junior Secretary reported two new societies, 1st Monongahela, President, Mrs. Frank Powelson, Sheridanville, Pa. 2nd Spokane, President, Mrs. Kate C. Croft, Shedd, Oregon.

Treasurer reported receipts, $4608.80; disbursements, $9681.94.

Foreign Secretary reported a Bible School and Conference for Bible Women in Egypt Dec. 31 to Jan. 5th.

Mrs. Campbell received letters from Nannie Spencer, Dora B. Whitely, Dr. Maria White, Minnehaha Finney, Margaret Bell and Mr. Paul McClanahan.

Miss Margaret Bell will come home on furlough in 1914 when Association sets date.

Mrs. Campbell and Mrs. Hill were appointed to attend the Missionary Educational Conference of Home and Foreign Mission Boards of United States and Canada which will be held in New York in January, 1914.

Mrs. Campbell reported a meeting of the New York Territorial Commission in February, 1914.

A letter from Mary Campbell told of the Memorial service at their annual meeting for their dear sister Kate Corbett.

A letter form Miss O. Lawrence announced a meeting of the Territorial Conference of Women's Boards in New York, January 13, 14, 1914.

Indian Secretary received reports from Rev. Dickey, Miss Ora Haft and Mr. Cooper. Tama had their first Thanksgiving service on Thanksgiving day. 53 Indians were present, besides the children who took part in the exercises.

Thank Offering Secretary reported very encouraging letters from societies.

Home Secretary received reports from North Hill, Akron, Ohio; 2nd Italian, Pittsburgh, Pa.; Forest Ave. Mission, Los Angeles; Pittsburg, Kans.; Frenchburg.

Mrs. Wilson reported the meeting of Council of Women for Home Missions held in New York, Dec. 3.

Jan. 6, 1914.

The regular meeting of the Board convened at regular time and place. Mrs. Yourd conducted devotional exercises; after singing No. 50, read the 6th Ch. Romans. Mrs. Morton opened prayer service, Miss Reed, Mrs. Porter and Mrs. Yourd following.

Treasurer reported receipts $10,035.71, disbursements $10,285.92.

Thank-Offering account closes today.

By action of the Board the Life Memberships will be continued for the Monument of Gratitude until the May convention and be credited to the Thank-Offering of 1914.

The Coronation Pin adopted by the Council of Women for Home Missions and the Advisory Commission of Women for Foreign Missions for adoption as the Emblem of universal Christian womanhood was endorsed by the Women's Board. Price of Pins: Composition and enamel, 35c. Solid gold and enamel, $1.75. Send orders to the Board.

Junior Secretary reported one new society organized: Mrs. E. N. Steninger, 21 South Main St., East St. Louis.

The Manual is now ready.

It is with great sorrow that we record the death of Dr. Ada Watson, a member of our Examining Board, a member of Staff of Columbia Hospital and sister of our dear Dr. Anna Watson of Tanta.

The Foreign Secretary received a very earnest appeal from the Egyptian Association that we would enlarge Tanta Hospital and make it a general one. The following action was taken: Mrs. Campbell was authorized to reply to this appeal that with God's help we will make an earnest endeavor to comply with their request and go on with the enlargement of Tanta Hospital. Who will give us $1000? *We will need about thirty thousand dollars.*

The Home, Freedmen's and Indian Secretaries received reports from the different stations.

Young Women's Secretary reported one new society—North Church, Philadelphia, 11 members, President, Miss Reba Hunsbuger.

Foreign Secretary reported that Dr. Shannon is on her way to this country.

That all the salaries are provided for except three and four others partially provided for.

MRS. JOHN S. CRAWFORD,
Recording Secretary.